

Certayne

Sermons, or homi-
lies, appointed by the
Kynge's Maieste, to be
declared and redde, by all
Persones, vicars, or
Curates, every Sun-
day in their Churches, where they
haue Cure.

2.

ANNO, 1547.

A table of the Sermons or Homilies, conteyned in this presente volume.

- t A fructefull exhortacion, to the readyng of holy scripture.
- ii Of the misery of all mankynde.
- iii Of the saluacion of all mankynde.
- iiii Of the true and lyuely fayth.
- b Of good workes.
- bi Of christian loue and charitie.
- bii Agaynste wearyng and periurie.
- biii Of the declining from God.
- ix An exhortacion against the fear of death.
- x An exhortacion to obedience.
- xi Agaynste whoredome, and adultery.
- xii Agaynste strife and contencion.

Finis.

The pzeface.



He Kynges moſte excellent Maieſtie, by the prudente aduiſe of hys moſte deere beloved vncle, Edward Duke of Somerſet, Gouvernour of hys Maieſties perſone, and Protector of all his highnes Realmes, Dominions, and Subiectes, with the reſte of hys moſte honorable Counſayle, moſte graciously conſydering the manifold enozmities, whiche heretofore haue crepte into hys graces Realme, throughe the falſe vſurped power of the biſſhop of Rome, and the vngodly doctryne of hys adherentes, not onely vnto the great decaye of Chriſten religion, but alſo (if Gods mercy were not) vnto the vtter deſtruction of innumerable ſoules, whiche through Hipocriſy and pernicious doctrine, were ſeduced, and brought from honoring of the alone, true liuing, and eternall God, vnto the worſhipping of creatures, yea, of ſtockes & ſtones: from doing the commaundementes of God, vnto voluntarpe workes, and phantaſies invented of men, from true religion, vnto Popiſh ſuperſtition: Conſidering alſo the ernest and ſeruent deſire, of his derely beloved ſubiectes to be deliuered from all errors and ſuperſticion, and to be truly and ſapthfully inſtructed in the very worde of God,
that

The p̄face,

that lyuely foode of mannes soule, whereby they
may learne vnfaynedly, and accordyng to the mynde
of the holy Ghoſte, expreſſed in the ſcriptures, to
honor G. D., and to ſerue theſe kynges, wyth all
humilitie and ſubiectiō: and godly and honeſtlye,
to behaue theſe ſelves towarde all men: Agayne
callyng to remembraunce, that the nexte and moſte
redye waye, to expell and auoyde, aſwell all cor-
rupte, vicious, and vngodlye kynges; as alſo er-
ronious doctryne, tendinge to ſuperſticion and
Idolatrye, and clerelye to put awaye all conten-
cion, whiche hathe heretofore ryſen, throughe di-
uerſitie of preachinge, is the true ſettyng furth, and
pure declaring of goddes worde, whiche is the prin-
cypall guyde and leader vnto al godlines & vertue.
Finally that all Curates of what learnynge ſoeuer
they be, maye haue ſome godly and fructfull leſſōs
in a redynes, to reade and declare vnto their pari-
ſhyoners, for theſe edifyng, inſtruction, and com-
forte: hath cauſed a booke of Homilies, to be made,
& ſet furth: wherein is contayned certayne holſome
and godlye exhortacions, to moue the people to ho-
nor and worſhype almighty G. D., and diligently
to ſerue hym, euerye one accordyng to their degree,
ſtate, and vocation: the whiche Homilies his Ma-
ieſtie commaundeth and ſtraightelye chargeth, all
Perſones, Vicars, Curates, and all other, hauyng
ſpirituall cure, euerye Sonday in the yere, at hyghe
Maſſe, when the people be moost gathered together,
to reade and declare to their pariſhyoners, playnly
and diſtinctelye, in ſuche order as they ſtande in the
booke

The pteface.

boke (except any Sermon be preached) and then for
that cause onely, and for none other, the readyng of
the sayde Homilie, to be differred vnto the nexte
Sondaye folowing. And when the foresayde boke of
Homilies is redde ouer, the Kinges Maiesties plea-
sure is, that the same be repeted, and redde agayne,
in suche lyke sorte, as was before prescribed, vnto
suche tyme, as his graces pleasure shall further be-
knownen, in this behalfe. Also his Maiestie com-
maundeth, that the sayde ecclesiasticall persons, bp-
on the fyrst holpe daye, fallonge in the weke tyme of
euery quarter of the yere, shall reade his Iniunctions
openly and distinctly to the people, in manner and
fourme in the same expressed: and vpon euery other
holp and festiuall daye through the yere, lyke wyse,
falling in the weke tyme, they shall recyte the

Pater noster, the articles of our fapth,

and the tenne cōmaundementes in

Englishe, openly before all the

people, as in the sayde In-

iunctions is specified,

that al degrees, & al

ages, may learne

to knowe

God, & to serue him,

according to his

holp worde.

Amen.



A fruytfull exhortacion, to the readyng and knowledge of holy scripture.



Vnto a christen man, ther
can be nothynge, eyther more
necessary, or profitable, then the
knowledge of holpe scripture,
forasmuche as in it, is contay-
ned goddes true worde, setting
furth his glozy, and also mans
duty.

The prayse
of holy scrip-
ture.

And there is no trueth, nor doctryne,
necessarpe for oure iustification, and euerlastynge
saluacion, but that is, (or maye be) drawen oute of
that fountayne, and welle of trueth.

The perfec-
tion of holpe
scripture.

Therefore
as manye as be despyous to enter into the ryght
and perfect waye vnto **G O D**, muste applye their
myndes, to knowe holy scripture, withoute whiche
they can neyther sufficientely knowe God, and hys
wyll, neyther theyr office and duty. And as drinke
is pleasaunte to theym that be drye, and meate to
them that be hungrye: so is the readyng, hearynge,
searchynge, and studyng of holy scripture, to them
that be desirous to knowe God, or theym selues,
and to do hys wyll. And their stomakes ouerpe, doo
lothe and abhorre the heauenlye knowledge, and
foode of goddes word, that be so drowned in world-
ly vanities, that they neyther sauor God, nor any
godlynes.

The know-
ledge of holpe
scripture is
necessary.

To whome
knowledge
of holy scrip-
ture, is swee-
tely pleasaunt.
Who be ene-
mies to holpe
scripture.

For that is the cause why they desire
such vanities, rather then the true knowledge
of God. As they that are sicke of an ague, whiche
soeuer they eate or dryncke, (though it be neuer so

In apte simi-
litude, declar-
ing of whos
the scripture
is abhorred.

pleasaunt.

An exhortation to the,

pleasaunt) yet it is bitter to theyn, as wormewood,
not for the bitterness of the meate, but for the cor-
rupt & bitter humour, that is in theyre owne tonge
and mouth: euen so is the sweatenes of Goddes
woorde, bitter, (not of it selfe) but onely vnto them
that haue theyr myndes corrupted wth longe cu-
stome of synne, and loue of this worlde. Therefore
forsakynge the corrupt indgement of carnall men,
whiche care not but for theyr carcas, lette vs reue-
rently heare and reade holpe scriptures, whiche is
the foode of the soule. Let vs diligentlpe searche
for the welle of lyfe, in the bookes of the newe and
olde testament, and not runne to the stinkyng pud-
dles of mennes tradicions, deuyfed by manes yma-
ginacion, for our iustification and saluatiō. For in
holpe scripture is fullpe conteyned, what we ought
to doo, and what to exchewe, what to beleue, what
to loue, and what to loke for, at goddes handes at
length. In those bookes, we shall fynde the father,
from whome, the sonne by whome, and the holy gost
in whome, all thinges haue theyr beyng & conser-
uacion, and these thre persons, to be one God, and
one substance. In these bookes we maye learne to
knowe oure selues, howe vile & ynferable we be, &
also to knowe God, howe good he is of hym selfe,
and howe he communiceth his goodnes vnto vs,
and to all creatures. We maye learne also in these
bookes, to knowe Gods wyll & pleasure, as muche
as for thys present tyme, is conueniente for vs to
knowe. And (as the greate clarke, and godly prea-
cher sainte Ihon Chrysost. sayeth) whatsoeuer is
requyred

An exhorta-
tion vnto the
diligent rea-
ding, hearing
and searching
of the holpe
scriptures.

The holpe
scripture is a
sufficient do-
ctrine, for our
saluation.

What thyn-
ges we maye
lerne in þ hol-
pe scripture.

reading of holy scripture.

required to saluacion of man, is fully containyd
in the scripture of God. He that is ignorant, may
there learne & haue knowledge: He that is harde
harted, and an obstinate sinner, shall there fynde
eternall tormentes, (prepared of Gods iustice) to
make him afrayde, and to mollifye hym. He that
is oppressed with misery in this worlde, shall there
fynde reliefe in the promise of eternall life, to hye
greate consolacion and comfort. He that is wound-
ded (by the deuill) vnto death, shall fynde there,
medicine, whereby he may be restored agayne vn-
to health. If it shall requyre to teache any trueth,
or reprove false doctrine, to rebuke any vice, to
commend any vertue, to geue good counsaile, to
comforte, or to exhorde, or to do any other thyng,
requisite for oure saluacion, all those thynges
(sayeth I. Chrysostome) we may lerne plentifully of
the scripture. There is (sayeth Fulgenti⁹) aboun-
dantly inough, both for men to cate, & children to
sucke. There is whatsoeuer is convenient for all
ages, & for all degrees, and sortes of men. These
bookes therfore, ought to be muche in our handes,
in our eyes, in oure eares, in oure mouthes, but
most of all in our heartes. For þe scripture of God,
is the heauenly meate of our soules, the hearyng
and keeping of it maketh vs blisset, sanctifyeth vs,
and maketh vs holy, it conuerteth our soules, it is
a light lanterne to our fecte, it is a sure, a constant,
and a perpetuall instrument of saluacion: It ge-
ueth wisdom to the humble and lowly hearted,
it comforteth, maketh gladd, chereth and chea-

A. i.

thyth

holy scripta
ture is the
first and
best doctrine
for all degrees
and ages.

Math. xiii.
Luce xi.
John. xvi.
I. Cor. xii.

What vni-
uersities and
colleges, the
knowledge
of holy scrip-
ture bringeth

An exhortacion to the

Meth oure consciences, it is a more excellent
 Jewell or treasure, then any golde or precious
 stone, it is more sweter then hony or hony combe,
 it is called the best part, whiche Mary dyd chose,
 for it hath in it everlastyng comfort. The wordes
 of holy scripture, be called wordes of everlastyng
 lyfe: For they be gods instrument, ordayned for
 the same purpose. They haue power to conuerte
 thorough Gods promise, and they be effectuell
 through Gods assistance: and, (beyng receyued
 in a faythfull heart) they haue euer an heauenly
 spirituall workyng in them, they are liuely, quick,
 and mightie in operacion, and sharper then any
 two edged swerde, and entereth through, euen
 vnto the deuidyng a sondre of the soule, and the
 spirite, of the ioyntes and the mary. Christe cal-
 leth him a wyse buylder, that buyldeth vpon hys
 worde, vpon his sure and substantial foundation.
 By this worde of God, we shalbe iudged: for the
 worde that I spake (sayeth Christe) is it that shall
 iudge in the laste day. He that kepeth the worde
 of Christ, is promysed the loue and fauor of God,
 and that he shal be the mansion place or temple, of
 the blessed Trinite. This worde, whosoever is
 diligent to reade, and in hys heart to prynte that
 he readeth, the greates affection to the transitorye
 thynges of thys worlde, shalbe minished in hym,
 and the greates desyre of heauenly thynges, (that
 be therein promysed of God) shall encrease in hym.
 And there is nothing that so muche establissheth
 our fayth, and trust in God, that so muche conser-
 ueth

Isaie x.

John vi.

Collos. i.

Heb. iiii.

Isaie vii.
John xii.

John xiii.

reading of holy scripture.

ueth innocency, and purenes of the heart, and also of outwarde godly lyfe and conuersacion, as continuall reading, & meditation of Gods worde. For that thinge, whiche (by perpetuall vse of reacyng of holy scripture, and diligent searching of the same) is deeply prynced and grauen in the heart, at length turneth almost into nature. And moreouer, the effecte and vertue of Gods worde, is to illuminate the ignoraunt, and to geue more light vnto them, that saythfully and diligently reade it, to comforte theyr heartes, and to encourage them, to perforce that whiche of GOD is commaunded. It teacheth pacience in all aduersitie, in prosperitie, humblenes: what honoz is due vnto God, what mercy and charitie to our neighbour. It geueth good counsaile in all doubtfull thynges. It sheweth, of whom we shall loke for ayde and helpe, in all perills, and that God is the onely geuer of victorie, in al battayls and temptacions of our enemies, bodily and gostly. And in reacyng of Gods worde, he moste profiteth not alwayes, that is mooste readye in turnyng of the booke, or in sayng of it without the booke, but he that is most turned into it, that is moste inspired with the holy Ghoste, moost in hys heart, and lyfe, altered and transfourmed into that thinge, whiche he reedeth: He that is dayly lesse and lesse proude, lesse prynced, lesse couctous, and lesse desyrus of worldly and bayne pleasures: He that dayly (forsakyng his olde vicious life) encreaseth in vertue, more and more, And to be shorte, thre

1. Reg. xlii.
11. Para. 22.
1. Cor. xv.
1. John. v.

Who profiteth
moost in reacyng
Gods worde.

An exhortacion to the

is nothinge, that moze maintayneth godlynes of the minde, and expelleth vngodlynes, then doth the continual readyng, or hearyng of Gods word, if it be ioynd with a godly mynde, and a good affection to knowe and folowe Gods wyll. For without a single eye, pure intent, and good minde, nothing is allowed for good before GOD.

*Isa. v.
Math. xxi.
1. Cor. xiii.*

*What incom-
modities, the
ignorance of
Gods worde
bringeth.*

*Gods worde
excelleth all
sciences.*

And on the other syde, nothyng moze obscureth Christe, and the glory of God, nor induceth moze blindnes, and all kyndes of vices, then doth the ignorance of Gods worde. If we professe Christe, why be we not ashamed to be ignorant in hys doctrine? Seyng that euery man is ashamed, to be ignorant in that learnyng, whiche he professeth? That man is ashamed to be called a Philosopher, whiche readeth not the bookes of Philosophye, and to be called a Lawyer, an Astronomier, or a Physicion, that is ignorant in the bookes of Lawe, Astronomy, and Physicke. Howe can any man then saye, that he professeth Christe, and hys religion, yf he wyll not applye him selfe, as farfurth as he can, or may conueniently, to reade and heare, and so to knowe the bookes of Christes Gospell and doctrine. Although other sciences be good, and to be learned, yet no man can deny, but this is the chiefe, and passeth all other incomparably. What excuse shall we therfore make, (at the last day before Christe) that delite to reade or heare mens phantasies and inuentions, moze then his mooste holy Gospell, and wyll finde no time to do that, whiche chiefly, (aboue all thinges)

we

reading of holy scripture.

we shoulde do; and wyl rather reade other thynges, then that, for the whiche, we ought rather to leaue reading of all other thynges: Let vs therefore apply our selues, as farfurth as we can haue tyme and leysure, to knowe Gods worde, by diligent hearyng and reading therof; as many as professe GOD, and haue fayth and trust in hym. But they that haue no good affection to Gods worde, (to collour this theyr faulte) alledge commonly, two vayne and fayned excuses. Some go about to excuse them, by theyr owne frailtyes and fearefulnes, saying that they dare not reade holy scripture, lest thorow theyr ignorance, they shoulde fall into any error. Other pretende, that the difficultie to vnderstande it, and the hardnes therof, is so greate, that it is mete to be redde onely of clarkes and lerned men.

Wayne excuses, first, diffyn-
ding frō the
knowledge
of gods word
The first.

The second.

AS touching the first: Ignorance of Gods worde, is the cause of all error, as Christe hym selfe affirmed to the Saducees, saying that they erred, because they knewe not the scripture. How shoulde they then excusethis error, that wyl be styll ignorant? And howe shoulde they come out of ignorance, that wyl not reade nor heare that thyng, whiche shoulde geue them knowledge? He that nowe hath moost knowledge, was at the fyrste ignorant, yet he forbore not to reade, for feare he shoulde fall into error: but he diligently redde, lest he shoulde remayne in ignorance, and through ignorance, in error.

spath, still.

And yf you wyl not knowe the trueth of God, (a
thyng)

And exhortation to the

thyng mooste necessarye for you) lest you fall into
 errour: by the same reason you may then lye still;
 and neuer go, leste (if ye go) you fall in the myre:
 nor eate any good meate, leste ye take a surfet:
 nor sowe your coine, nor labour in your occupa-
 tion, nor vse your marchandise, for feare you lose
 your seede, your labour, your stocke: & so by that
 reason, it shoulde be best for you to liue ydely, and
 neuer to take in hande, to do any manner of good
 thyng, leste peraduenture some euylthyng may
 chaunce therof. And yf you be afrayde to fall into
 error, by readyng of holy scripture, I shall shewe
 you howe you may reade it without daunger of
 error. Reade it humbly, with a meke and a lowe-
 ly heart, to shew that ye may glorify God, and not
 your selfe, with the knowledge of it: And reade it
 not without daily praying to God, that he would
 direct youre readyng to good effecte: and take v-
 pon you to expounde it no further, then you can
 playnly vnderstand it. For (as saint Augustine
 sayeth) the knowledge of holpe Scripture, is a
 great, large, and a high palaice, but the doore is
 very lowe, so that the highe and arrogant man,
 can not runne in, but he muste stoupe lowe, and
 humble him selfe, that shall entre into it. Presum-
 ption and arrogancy is the mother of all error, and
 humilitie needeth to feare no error. For humili-
 tie wyl onely searche to knowe the trueth, it wyl
 searche, and will conferre one place with another:
 and where it can not fynde the sence, it will pray,
 it will inqurye of other that knowe, and wyl not
 presump

Howe, mooste
 comodously
 & without all
 perill, the ho-
 ly scripture
 is to be red.

reading of holy scripture.

presumptuously, and rashly define any thinge,
whiche it knoweth not. Therfore the humble man
may searche any truth, boldly in the scripture,
without any daunger of errour. And yf he be ig-
norant, he oughte the more to reade, & to searche
holy scripture, to bringe hym out of ignorance.
I say not nay but a man may prosper with onely
hearyng, but he maye muche more prosper, wyth
both hearyng and readyng. This haue I sayde,
as touching the feare to reade, thoro' ignorance
of the person. And concerning the difficultie of
scripture, he that is so weake, that he is not able
to brooke stronge meate, yet he maye sucke the
swete and tender mylke, and deferre the rest, vn-
tyll he waxe stronger, & come to more knowledge.
For god receyueth the learned & vblearned, and
casteth away none, but is indifferent vnto all.
And the scripture is ful, as wel of lowe valleyes,
playne wayes, and easy for every man to vse, & to
make in, as also of high hilles and mountaynes,
whiche fewe men can ascende vnto. And whosoe-
uer geueth his mynde to holy scriptures, with di-
ligent studie, & seruent desire, it cannot be (sayth
s. John Chrysost.) that he shoulde be destitute of
helpe. For eyther god almyghtie will sende hym
some godly Doctour to instructe hym, as he dyd
to instructe Eunuchus, a noble man of Ethiopie,
and treasurour vnto Queene Candace, who ha-
uing a great affection to reade the scripture (al-
though he vnderstode it not) yet for the desire
that he had vnto gods word, god sent his apostle
Philip,

Scripture in
some places,
is easye, and
in some plas-
ces harde to
be vnderstoode.

God leauech
no man vn-
taught, that
hath a good
will to know
his word.

And exhortacion to the

Philip, to declare vnto hym, the true sence of the scripture that he read : or els, yf we lacke a learned man, to instruct and teache vs, yet god hym selfe from aboue, wil geue light vnto our mindes and teache vs those thinges, whiche are necessary for vs, and wherein we be ignorant. And in another place Chrysostome sayeth : that mannes humayne and worldye wisdome, or science, nedeth not to the vnderstandyng of scripture, but the reuelacion of the holy goste, who inspireth the true sence vnto them, that with humilitie & diligence, do serche therfore: He that asketh, shall haue, and he that seketh, shall finde, & he that knocketh, shall haue the dooze open. If we reade once, twyse, or thryse, and vnderstand not, let vs not cease so, but styll continue readyng, praying, askyng of other: & so by styll knocking (at the last) the dooze shalbe opened (as s. Augustine sayeth.) Although many thinges in the scripture, be spoken in obscure misteryes, yet there is nothyng spoken vnder darke misteries in one place, but the selfe same thyng, in other places is spoken familiarly and plainly, to the capacitie, bothe of learned and vnlearned. And those thinges in the scripture, that be playne to vnderstande, and necessary for saluacion, every mannes dutie is to learne them, to print them in memozy, and effectually to exercise them. And as for the obscure misteries, to be contented to be ignorant in them, vntyl suche tyme as it shall please god, to open those thinges vnto hym. In þ meane season yf he lacke eyther aptnesse or oportunitie.

God

Howe the knowledge of scripture may be attayned vnto.

Math. vii.

A good rule for the vnderstanding of scripture.

No man is except from the knowledge of gods will.

of mankynde.

God wyll not impute it to his folly: but yet it be-
houeth not that suche as be apt, shoulde set asyde
readinge, because some other be vnapt to reade.
Neuerthelesse for the dyscultye of suche places,
the readyng of the whole, ought not to be set a-
parte. And bryefly to conclude (as S. Augustine
sayeth) by the scripture, al men be amended: weake
men be strengthened, and strong men be comforted.
So that surcly none be enemyes to the readyng
of gods worde, but suche as eyther be so ignorant
that they knowe not howe holysome a thyng it is:
or els be so sicke, that they hate the moste comfor-
table medicine, that shoulde heale them: or so un-
godly, that they woulde wyshe the people, shyl to
continue in blyndnes & ignorance of god. Thus
we haue bryefly touched some parte of the como-
dities of gods holy worde, whiche is one of gods
chefe and principall benefites, geuen and decla-
red to mankynde here in pearthe. Let vs thanke
god hartelye, for this his greate and speciall gyft,
beneficiall fauour, & fatherly prouidence. Let vs
be glad to reuyue this precious gyfte of our hea-
uenlye father. Let vs heare, reade, and knowe,
these holy rules, intuncions, and statutes of oure
christian religion, and vpon that we haue made
professon to God at oure baptysme. Let vs wth
feare, and reuerence, laye vp (in the cheste of oure
hartes) these necessarye and fruttfull lessons. Let
vs nyght and daye muse, & haue meditacyon, and
contemplacion in them. Let vs ruminare, and (as
it were) chewe the cudde, & we maye haue the swete
B.i. iuyce,

what per-
sons woulde
haue igno-
rance to
continue,

The holye
scripture is
one of gods
chefe benefi-
tes.

The right
readyng, vs-
ing, and fruttfull
studyng in ho-
ly scripture.
Psalme. i.

An exhortation,

tyce, spirituall effecte, marpe, hony, kernell, taste,
comfort, and consolation of them. Let vs stape,
quiet, and certifye our consciences, wyth the most
infallible certaintie, truthe, and perpetuall assu-
raunce of them. Let vs praye to god (the onely au-
thor of these heaucnly meditations) that we maye
speake, thynke, beleue, lyue, and departe hence,
accozdyng to the hollsome doctryne, and verities
of them. And by that meanes, in this worlde we
shall haue goddes proteccion, fauoure, and grace,
with the vnspakable solace of peace, & quyetnes
of conspyence: and after thys myserable lyfe, we
shall enioye the endles blysse and glorie of
heauen, whiche he graunte vs all, that
died for vs all, Iesus Christe: to
whome with the father, and
holye Ghoste, be all ho-
nour and glory
both nowe
and
auerlastyngly.
Amen.

An homilie of the misery of all
 mankynde, and of his condemna-
 cion to death euerlastyng, by
 his owne synne.



The holy ghoſte, in wri-
 tyng the holpe ſcripture, is in
 nothinge more diſpygent, then
 to pull doune mannes bayne-
 gloze, and pryde: whiche, of al
 vyces, is mooste vniuerſally
 grafted in all mankynd, euen
 from the fyrſt infection of our
 fyrſte father Adam. And therefore, we reade in
 manye places of ſcripture, manye notable leſſons
 agaynſt this olde rooted vyce, to teache vs the
 mooste commendable vertue of humyltye, howe
 to knowe oure ſelues, and to remember, what we
 be of oure ſelues. In the booke of Geneſis, al-
 myghtye God geueth vs all, a tyele and name in
 our greate graundfather Adam, whiche ought to
 admoniſhe vs all, to conſider what we be, whereof
 we be, from whence we came, & whither we ſhall,
 ſayinge thus. In the ſweate of thy face, ſhake
 thou eate breade, tyll thou be turned agayne into
 the grounde: for out of it waſt thou taken, in as
 muche as thou arte duſte, and into duſte ſhalte
 thou be turned agayne. Here (as it wer in a glaſſe)
 we maye learne to knowe oure ſelues, to be but
 grounde, yearth and aſhes, and that to yearth
 and aſhes, we ſhall returne.

Gene. iii.

ALSO the holy Patriarke Abraham, dyd well

B. ii.

remembre

Of the miserie,

Judith. iiii.
and. ix.
Job. xlii.
Hier. vi.
and. xv.

Bapt. dii.

Esai. xl.

remembre this name and tytle, dust, yearth, and ashes, appoynted and assigned by God to al mā- kynde : and therefore he calleth hym selfe by that name , when he maketh hys earnest prayer for Sodome and Gomore. And we reade that Ju- dith, Hester, Job, Hieremie, with other holpe men and women, in the olde Testament, dyd vse sacke clothe, and to cast dust and Ashes vpon their hea- des, when they bewayled their synnefull liuyng. They called and cryed to **GOD** for helpe, & mer- cy, with suche a ceremonye of sacke clothe, dust & ashes , that thereby they myghte declare to the whole worlde, what an humble and lowely esti- macion they had of them selues, & howe well they remembred theyr name and tytle aforesayed, their vyle, corrupte, frayle nature, duste, yearth and ashes. The booke of wylfedom also, wyllynge to pull doune oure proude stomackes , moueth vs dyligently to remeber our mortall and yearthly generacion, whyche we haue all of hym, that was fyrst made : and that all men, aswell kynges as subiectes, come into this worlde, and go out of the same in lyke sorte, that is, as of oure selues, full myserable, as we maye daylye see. And al- myghtye **GOD** commaunded his Prophet E- saie, to make a proclamacion, and crye to the whole worlde : and Esaye askyng, what shal I crye : The Lorde answered : Crye that all fleshe is grasse, and that all the glorie of man thereof, is but as the flower of the felde, when the grasse is wythered , the flower falleth awaye , when the wynde of

of mankynde.

kynnde of the Lorde bloweth vpon it. The people
 succelpe is grasse, the whiche breeth vp, & the flower
 fadeth awaye. And the holpe Prophet Job, ha-
 uing in him selfe greate experience, of the misera-
 ble and synneshull estate of manne, doeth open the Job. xiii.
 same to the worlde in these woordes: man (sayeth
 he) that is borne of a woman. lyuynge but a shorte
 tyme, is full of manifolde miseries, he spryngeth
 vp lyke a flower, and fadeth agayne, banysynge
 awaye (as it were) a shadowe, and neuer conty-
 nueth in one state. And doest thou iudge it,
 mete (O Lorde) to open thylle eyes vpon suche a
 one, and to byynge hym to iudgement wyth the
 who can make hym cleane, that is conceived of
 an vncleane seede? And all men of theyr euilnes
 and naturall prones, were so vniuersally geuen Gene. vi. i. vii.
 to synne, that (as the scripture sayeth) God repen-
 ted that cuer he made man. And by synne, bys in-
 dignacyon was so muche prouoked agaynst the
 worlde, that he drouned all the worlde with Noes
 fludde (excepte Noe hym selfe, and his lytle hous-
 holde). It is not without greate cause, that the
 scripture of God, doeth so manye tymes call all
 men here in this worlde, by this worde yearth. Hier. xiii.
 thou yearth, yearth, yearth, sayeth Hieremy: heare
 the worde of the lorde. This, our right name, vo-
 cacyon, & tytle, yearth, yearth, yearth, pronounced
 by the Prophete, sheweth what we be in deede, by
 whatsoeuer other stile, tytle or dignitie, men do
 call vs. Thus, he playnely nameth vs, who kno-
 weth best, bothe what we be, and what we oughe
 of ryght

Of the misery,

of ryght to be called. And thus he describeth vs,
speakyng by his faythfull Apostle saynt Paule:
All men, Jewes and Gentiles, are vnder synne:
there is none righteous, no, not one, there is none
that vnderstandeth, there is none that seeketh af-
ter God, they are all gone oute of the waye, they
are all vnprofitable, there is none that doth good,
no, not one: theyr throte is an open sepulchre, with
theyr toungues they haue bled craft and deceyte,
the poyson of Serpentes is vnder their lippes,
their mouthe is full of cursynge and bytternes,
their feete are swifte to shed bloud, distruction and
wretchednes are in their wayes, and the waye of
peace haue they not knowen, there is no feare of
GOD before their eyes. And in another place
saynt Paule wyrteth thus: God hath wrapped at
nacyons in vnbelpefe, that he myght haue mercede
on all. The scripture concludeth all vnder synne,
that the promyse by the faythe in Iesus Chryste,
shoulde be geuen vnto them that beleue. Saynte
Paule in manye places, paynteth vs oute in oure
colours, callynge vs the children of the wyathe
of GOD, when we be bozne: sayng also, that we
cannot thynke a good thoughte of oure selues,
muche lesse we canne saye well, or doo well of oure
selues. And the wyleman sayeth in the booke
of Proverbes, the iuste man falleth, vii. tymes a
daye. The mooste tryed and approued man Job,
feared all his workes. Saint Iohn the Baptist,
beynge sanctified in his mothers wombe, and
praysed before he was bozne, called an Angell,
and

Roma. iii.

Roma. xi.

Gala. iii.

Ephe. ii.

Pro. xlii.

Luke. i.

of mankynde.

and greate before the Lorde, replenished euen from his birthe with the holpe Ghoste, the preparer of the waye for oure sauour Christe, and commended of oure sauoure Christe, to be more than a Prophet, and the greatest that euer was borne of a woman: yet he playnely graunteth, that he had neede to be washed of Christe: he worthely extollet and glorifyeth hys Lorde and Master Christe, and humbleth hym selfe, as vnworthy to vnbuckle his shooes, and geueth all honor and glozpe to God. So dothe saynt Paule, bothe oft and euidently confesse hym selfe, what he was of hym selfe, euer geuyng (as a mooste faythfull seruaunt) all prayse to his mayster and sauoure.

So dothe blessed saynte John the euangelyst, in the name of hym selfe, and of all other holpe men, be they neuer so tiste, make this open confession: John 1:1, 8 If we saye, we haue no synne, we deceiue oure selues, and the trueth is not in vs: If we knoweledge oure synnes, God is faythfull and iuste, to forgive vs oure synnes, and to cleanse vs from all vnrightheousnes: If we saye, we haue not sinned, we make hym a lyer, and his woorde is not in vs. Wherefore the wyseman, in the booke called Ecclesiastes, maketh this true and generall confession: Eccl. 34 There is not one iuste manne vpon the yearth, that doeth good, and synneth not. And saynt Dauid is ashamed of hys synne, but not to Psalm 14 confesse his synne. Howe ofte, howe earnestly and lamentably dothe he desyre Gods greate mercede, for his greate offences, and that God shoulde not enter

Of the misery,

Gal. xix.

enter into iudgement with him. And agayne, how well wepeth this holpe manne hys synnes, when he confesseth, that they be so many in number. And so hydde, and harde to vnderstande, that it is in manner vnpossyble, to knowe, vtter, or number them. Wherefore he, haupng a true, earnest, and deepe contemplacyon, and consyderacyon, of hys synnes, and yet not commynge to the botome of them, he maketh supplicacyon to **G O D**, to forgeue hym his pryue, secreete, hydde synnes: to the knowledge of the whiche, he cannot attayne.

Gal. ii.

He wepgheth rightlye his synnes, from the originall roote, and sprynge heade, perceyuing inclinacions, prouocacions, stirrynges, stingynges, vnderdes, bzaunches, dregges, infections, tastes, feelynges, and sentes of theym, to continue in hym self. Wherefore, he sayeth, marke and beholde, **I** was conceived in synnes: he sayeth not synne, but in the plurell numbre, synnes: forasmuche as oute of one as fountaine, spryngeth all the rest.

Math. ix.

A N D our sauour Christ saieth, there is none good but God, and that we can do nothyng that is good, withoute hym, nor no manne can come to the father, but by hym. He commaundeth vs all to saye, that we be vnprofitable seruauntes, when we haue done all that we can do. He preferreth the penitēt Publicane, before the proude, holy, & glorious Pharisee: he calleth hym selfe a Whisfiction, but not to them that be whole, but to them that be sicke, and haue nede of his salue, for their soye. He teacheth vs in our prayers, to reknowlege oure selues

of mankynde.

selues synners, and to aske for geuenes and deli-
uerance from all euils, at our heavenly fathers
hand. He declareth that the synnes of oure owne
heartes, do defile our owne selues. He teacheth
an euill worde or thought, deserueth cōdempna-
cion, affirmyng that we shal geue an accompt, for
euery ylle worde : He sayeth, he came not to saue
but the shepe that were bitterly lost, & cast awaye.
Therefore, selue of the proude, lust, learned, wyle,
perfite, and holye Pharisees, were saued by hym,
because they iustified them selues, by their coun-
terfet holynes before men. Wherefore good peo-
ple, let vs beware of suche hypocrisy, vaine glory,
and iustifyng of oure selues. Let vs loke vpon
our feete, & then, doune Decockes fethers, doune
proude heart, doune bayne claye, fragile and brittle
vessels. Of oure selues, we be crabbe trees, that
can bryng furth no apples. We be of our selues,
of suche yearth, as can brynge furth, but weedes,
nettles, bryambles, bypers, cocke and daniel. Oure
fruites be declared in the fyfte Chapter, to the
Galathians. We haue neyther fapth, Charpyte,
Hope, Pacience, Chastitie, nor any thing els that
good is, but of God : and therefore, these vertues
be called there the fruytes of the holy ghooste, and
not the fruytes of man. Let vs therefore, acknow-
ledge oure selues before God, (as we be in deede)
miserable and wretched synners. And let vs ear-
nestly repent, and humble oure selues heartely, &
crye to God for mercye. Let vs all confesse with
mouthe and hearte, that we be full of imperfecti-

Of the miserie

ours. Let vs knowe our owne workes of what imperfection they be, and then we shall not stand foolishly, and arrogantly in our owne conceiptes, nor chalenge any parte of iustification by our merites or workes. For truely, there is imperfections, in our best workes: we do not loue GOD, so muche as we are bound to do, with all our harte, minde, and power: we do not feare god so muche as we ought to doo: we do not praye to God, but with greate and manye imperfections: we geue, forgeue, beleue, lyue, and hope, vnperfectly: we speake, thynke, and do, vnperfectly: we fight agaynst the deuill, the world and the fleshe, vnperfectly. Let vs therefore, not be ashamed to confesse playnely, our state of imperfection: yea, lette vs not be ashamed to confesse imperfection, euen in all our owne best workes. Let none of vs be ashamed, to saye with holy saint Peter: I am a synnefull man. Let vs all say with the holy Prophet Dauid: We haue synned with our fathers, we haue done amisse, and dealte wickedly. Let vs all make open confession with the prodigal sone to our father, and say with him: we haue sinned agaynst heauen, and before the (O-father) we are not worthy to be called thy sonnes. Let vs all say with holy Baruch, O Lorde our God, to vs is worthely ascribed shame and confusion, and to the righteousness: We haue synned, we haue done wickedly, we haue behaued our selues vngodly, in all thy righteousness. Let vs all saye with the holy Prophet Daniell: O Lorde righteousnes

Luke. v.

Psalm. cxvi.

Luke. xv.

Baruch. ii.

of mankynde.

treasuries belongeth to the, vnto vs belongeth
cōfusiō. We haue sinned, we haue ben naugh- Daniel. 9.
tie, we haue offended, we haue fled from the, we
haue gone backe frō al thy preceptes, and iudge-
mentes. So we learne of all good men, in holpe
scripture, to humble our selues: and to exalt, ex-
toll, prayse, magnifie, and glozifie God.

T H V S we haue heard, howe euil we be of our
selues, howe of oure selues and by our selues, we
haue no goodnes, helpe, nor saluacion: but con-
trary wylle, synne, dampnacion, and death euerla-
styng: whiche yf we deeply weigh & consider, we
shall the better vnderstande, the greate mercye of
God, and howe our saluacion, commeth onely by
Christe. For in oure selues, as of oure selues, we II. Cor. iii.
fynde nothinge, wherby we may be delyuered frō
this miserable captiuitie, into the whiche we were
cast through the enuye of the diuill, by trangres-
sing of Gods commaundement, in our fyrste pa- Psalm.
rent Adā. We are al become vncleane, but we all
are not able to clense our selues, nor to make one Ephes. ii.
another of vs cleane. We are by nature, the chil-
dren of Gods wrath, but we are not able to make
oure selues, the children and inheritors of Gods I. Peter. ii.
glozy. We are sheepe that are runne astraye, but
we cannot of our owne power, come again to the
sheepfold, so great is our imperfection & weak-
nes. In our selues therfore, maye not we glozpe:
whiche of our selues are nothinge but synnefull,
neyther we maye reioyce in any workes that we
do, whiche all be so vnperfecte and vnpure, that
C. ii. they are

Of the miserie

they are not able to stande before the righteous throne of god, as the holy prophet Dauid sayeth: Enter not into iudgement with thy seruante, O Lorde, for no man that liueth, shalbe found righteous in thy syght. To God therefore, muste we flee, or els shall we neuer fynde peace, rest & quietnes of conscience in oure heartes. For he is the father of mercies, and GOD of all consolacion. He is the lorde, with whom is plenteous redemption. He is the GOD, whiche of his owne mercy saueth vs, and setteth out his charitie, and exceeding loue towarde vs, in that of his owne voluntary goodnes, when we were perished, he saued vs, and prouyded an euerlastyng kyngdom for vs. And all these heauenlye treasures are geuen vs, not for oure owne desertes, merites, or good deedes (whiche of oure selues, we haue none) but of his mere mercye, frely. And for whose sake? Truely, for Iesus Christ sake, that pure and vndefiled lambe of God. He is that dearely beloued sonne, for whose sake, God is fully pacified, satisfied, and set at one with man. He is the lambe of GOD, whiche taketh awaye the synnes of the worlde, of whome onely, it may be truely spoken, that he dyd all thynges well, and in his mouthe was founde no crafte nor subtiltie. None, but he alone, maye saye, the prynce of the worlde came, and in me he hath nothing. And he alone maye saye also: whiche of you shall reprove me of any faulte? He is that high and euerlastyng priest, whiche hath offred him selfe, once for al, vpon the aulter

Psal. cxxv.

2 Peter. ii.

Of mankynde.

Altar of the Crosse; and with that one oblation, hath made perfecte for evermore, them that are sanctified. He is the alone mediator, betwene god 1. John. 14. and man, whiche payed our ransom to GOD, with his owne blood, and with that hath he cleansed vs all from synne. He is the phisician, whiche Math. 11. healeth all our diseases. He is that savior, whiche saueth the people fro al their synnes. To be shorte he is that flowing, and most plenteous fountayn, of whole fulnes, all we haue receyued. For in him alone, are all the treasures of the wysedome, and knowledge of God hidden. And in hym, and by him, haue we from God the father, all good thynges, perteyning eyther to the body, or to the soule. O how muche are we bound to this our heavenly father, for his great merces, whiche he hath so plenteously declared vnto vs, in Christ Iesu our lord and savior: What thanks worthy and sufficient can we geue to him: Let vs al with one accord, burst out with ioyful voyces, extolling and magnifying this Lord of mercy, for his tender kyndnes shewed to vs, in his dearly beloued sonne Iesus Christ our lord.

H E T H E R T O haue we heard, what we are of our selues, verely synful, wretched, and daupnable. Againe, we haue heard, how that of our selves, and by our selves, we are not able, either to thinke a good thought, or worke a good dede: so that we can fynde in oure selves, no hope of saluacion, but rather whatfoeuer maketh vnto our destruction. Agayne we haue hearde the tender kyndenes and
great:

Of the misery,

greate mercy of God the father towarde vs, and howe beneficall he is to vs, for Christes sake, without our merites or desertes, euē of his owne mere mercy and tendre goodnes. Now, how these exceedyng greate mercies of God, set abroade in Christ Iesu for vs, be obtayned, and how we be deliuered from the captiuitie of sinne, death, and hell, it shall moze at large, with Gods healpe, be declared to you in the nexte Homilie. In þ meane season, yea, & at all tymes, let vs learne to knowe our selues, oure fraillte and weakenes, withoute any ostentacion, or boastyng of oure owne good deedes, and merites. Let vs also knowledg the exceedyng mercye of god towarde vs, and confesse, that as of our selues commeth al euill and dampnacion, so lyke wyse, of him, commeth all goodnes and saluacion, as God him selfe sayeth by the Prophet Oze: O Israel, thy destruction commeth of thy selfe, but in me onely, is thy helpe and comforte. If we thus humbly submitte oure selues in the sight of God, we maye be sure, that in the tyme of hys visytacion, he will lifte vs vp, vnto the kyngdome of his dearely beloued sonne, Christ Iesu oure Lord, to whom with the father and the holy ghost, be all honoure, and glory for euer.
Amen.

Oze. xliiii.

An

An homilie of the saluation of man-
kynd, by onely Christe our sauiour, from
synne and death euerslastyng.



BEcause al mē be sinners
and offenders agaynst God,
and breakers of his lawe and
cōmaundementes, therfore can
no manne by hys owne actes,
workes, and dedes (seme they
nauer so good) be iustified, and
made righteous before God: But euery man of
necessitie, is constrayned to seke for another righ-
teousnes, or iustification, to be receyued at gods
owne handes: that is to saye, the remission, pardon,
and forgiuenes of his synnes and trespases, in
suche thinges as he had offended.
And this iustificacion or ryghteousnes, whiche
we so receyue by Gods mercye, and Christes me-
rites, embraced by faythe, is taken, accepted, and
allowed of God, for our perfecte and full iustifi-
cacion. For the more full vnderstandyng hereof,
it is our partes and duettie, euer to remembre the
great mercy of God, howe that (all the worlde be-
yng wrappd in synne, by breaking of the lawe)
God sent his onely sonne, oure sauiour Christ, into
this worlde, to fulfyll the lawe for vs: and by
sheddyng of his moost precious blood, to make
a sacrifice and satisfaction, or (as it may be cal-
led) amendes, to his father for oure synne, to al-
suage his wyathe and indignacion, conceyued a-
gaynst vs, for the same. In somuche that infan-
tes

Of the misery,

The efficacy
of Chrystes
Passion and
Oblacion.

tes, beyng baptised and dypng in their infancye,
are by his sacrifice, washed from theyr synnes,
brought to Gods fauor, and made his children,
and inheritoꝝ of his kyngdome of heauen. And
they whiche actuallye do synne, after their bap-
tisme, when they conuerte and turne agayne to
GOD vnfaynedly, they are lykewise washed by
this sacrifice, from their synnes: in suche sort, that
there remaineth not any spot of sinne, that shall
be imputed, to their dampnacio. This is that iu-
stification, oz righteousness whiche saint Paule
speaketh of, when he sayeth: No man is iustified,
by the woꝝkes of the lawe, but frely by fayth in
Jesus Christ. And agayne he sayeth: We beleue
in Christe Iesu, that we be iustified frely, by the
faythe of Christe, and not by the woꝝkes of the
lawe, because that noman shalbe iustified, by the
woꝝkes of the lawe. And although this iustify-
cation be fre vnto vs, yet it commeth not so frely
to vs, that there is no raunsome payed therefoze
at all. But here maye mans reason be astonied,
reasonyng after this fashio: If a raunsome be
payed foꝝ oure redemption, then it is not geuen
vs freely: Foꝝ a prisoner that payeth his raun-
some, is not let go frely, foꝝ yf he go frely, then he
goeth without raunsome, foꝝ what is it els to go
frely, then to be set at libertie: without payment
of raunsome.

Roma. iii.

Roma. viii.

An objection

An answer.

THIS reason is satisfied by the greate wyse-
dome of God, in this mystery of our redemption,
who hath so tempered his iustice & mercy together,
that

Of saluacion.

that he would neyther by his iustice condemne vs vnto the perpetuall captiuitie of the deuill, and his prysen of hell, remedyles, for euer, without mercy: nor by his mercye deliuer vs clerely, without iustyce, or payment of a iust raunsome: but with his endles mercye, he toynded his mooste byright & equal iustice. His great mercye he shewed vnto vs, in deliueying vs from oure former captiuitie, without requirynge of any raunsome to be payed, or amendes to be made, vpon oure partes: whiche thinge by vs had bene impossible to be done. And where as it laye not in vs that to do, he prouided a raunsome for vs: that was the most precious body and bloud of his owne most deare and best beloued sonne Iesu Christe. Who besydes his raunsome, fulfilled the lawe for vs perfectly. And so the iustice of God, and his mercy dyd embrace together, and fulfilled the mistery of oure redemption. And of this iustyce and mercye of **G D** knit together, speaketh saint Paule, in the thirde Chapiter to the Romaynes:

Roma. iii.

All haue offended, and haue neede of the glory of God, iustified frely by his grace, by redemption whiche is in Iesu Christ, who God hath set furth to vs, for a reconciler, and peace maker, through fayth in his bloud, to shewe his righteousness.

And in the tenth Chapiter. Christe is the ende of the lawe, vnto righteousness, to euerye man that beleueth.

Roma. x.

And in the. viii. Chapiter. That whiche was impossible by the lawe, in as muche as it was weake by the fleshe, **G D** sendyng his

Roma. viii.

D. i.

owne

Of saluacion.

owne sonne, in the similitude of synfull fleſhe, by
synne, dāpned synne in the fleſhe: that the righte-
ouſnes of the lawe, might be fulfilled in vs whi-
che walke not after the fleſh, but after the ſpirit.

Thre thyn-
ges muſt go
together in
our iuſtifica-
cion.

IN theſe foreſayde places, the Apoſtle tou-
cheth ſpeciallſe thre thinges: whiche muſt con-
curre and go together, in our iuſtification.

Vpon Gods parte, his greate mercy and grace:
vpon Chriſtes parte, iuſtice: that is, the ſatiffac-
cion of Gods iuſtice, or prync of our redemption,
by the offerynge of his bode, and ſheddyng of
his blood: with fulfilling of the lawe, perfectly
and throughe: And vpon oure parte, true and
liuely faythe, in the merites of Jeſu Chriſt: whi-
che yet is not oures, but by Gods workynge in
vs. So that in oure iuſtification, is not onely
Gods mercy and grace, but alſo his iuſtice: whi-
che the Apoſtle calleth the iuſtice of GOD, and
it conſiſteth in payng our ranſome, and fulfil-
lyng of the law: and ſo the grace of GOD, doth
not exclude the iuſtice of GOD, in our iuſtifica-
cion, but onely excludeth the iuſtice of man, that
is to ſay, the iuſtice of our workes, as to be meri-
tes of deſeruyng our iuſtification. And therfore
ſainct Paule declareth here nothynge, vpon the
behalfe of man, concerning his iuſtification, but
onely a true and liuely faythe: whiche neuerthe-
les is the gyfte of GOD, and not mans onely
worke without GOD. And yet that fayth, doth
not exclude repentaunce, hope, loue, drede, and
the feare of GOD, to be ſoynded with fayth, in
euery

Howe it is to
be vnderſtād
that fayth iu-
ſtifieth, with
our workes.

Of saluacion:

euery man that is iustified, but it excludeth the
from the office of iustifying: So that although
they be all present together in hym that is iustified,
yet they iustifye not altogether. For that
saythe also, doeth not exclude the iustyce of oure
good workes, necessarily to be done afterwarde
of duety towardes God, (for we are most bounden
to serue god, in doyng good deedes, commaunded
by hym in his holy scripture, all the dayes of
oure lyfe.) But it excludeth theym, so that we
may not do them, to this entet, to be made good
by doyng of them. For all the good workes that
we can do, be vnperfite: and therefore not able to
deserue our iustification. But oure iustification
doth comme freelye, by the mere mercye of god,
and of so great and free mercy, that where as all
the worlde was not able of theyr selues, to paye
anye parte towardes theyr raunsome, it pleased
our heauely father of his infinite mercye, wythout
any oure deserte or deseruyng, to prepare
for vs the moste precious Jewelles of Christes
body and bloud: whereby oure raunsome might
be fully payed, the lawe fulfilled, and his iustice
fully satisfied. So that Christ is now the righteousnes
of all theym, that trulye doo beleue in hym.
He for them payed theyr raunsome, by hys
death. He for them fulfilled the lawe, in his lyfe.
So that now, in him, & by him, euery true christe
man may be called a fulfiller of the lawe: forasmuche
as that, whiche theyr infirmitye laketh,
Christes iustice hath supplied. Before was de-

Of saluacion.

clared at large, that no man can be iustified by his own good woorkes : because that no man filleth the lawe, accordynge to the full request of the lawe. And saynct Paule, in his epistle to the Galathians, proueth the same, sayinge thus : If there had bene anye lawe geuen, whiche could haue iustified, verelye, righteousnes shoulde haue ben by the lawe. And agayne he sayeth : If ryghteousnes be by the lawe, then Christe dyed in vayne. And agayne he sayeth : You that are iustified in the lawe, are fallen away from grace. And furthermore, he wyrteth to the Ephesians, on this wyse : By grace are ye saued through faythe, and that not of your selues, for it is the gyfte of God, and not of woorkes, lest anye man shoulde gloze. And to be shorte, the summe of all Pauls disputaciō is this, that if iustice come of woorkes, then it cometh not of grace: and yf it come of grace, then it cometh not of woorkes. And to this ende, tendeth all the Prophetes, as Saint Peter sayeth, in the .x. of the Actes. Of Christ, al the Prophetes (sayeth saint Peter) do witnesse, that throughe his name, all they that bekeue in him, shall receyue the remission of synnes. And after this wise to be iustified, onely by this true and liuely faythe in Christ, speaketh al the olde and auncient authoꝝ, both Grekes and Latins. Of whom I wyl spectallye reherse. *iii.* Hillary, Basill, and Ambrose. S. Hillary sayeth these wordes plainly, in the ninth Canon, vpon Matthew : Fayth onely iustificieth. And Saint Basill,

Galat. iii.

Eph. ii.

Actes. x.

Fayth onely
iustificeth, is
the doctryne
of olde Doct
tors.

Of saluacion.

Basill, a Greke aucthor, writeth thus. This is a perfecte and a whole reioysing in God, when a man auounteth not himselfe, for his owne ryghteousnesse, but knowledgeth himself, to lacke true iustice and righteousnesse: and to be iustified by the onely fayth in Christe. And Paule sayeth, he doth glorie in the contempt of his owne ryghteousnesse: and that he loketh for his ryghteousnesse of God, by faythe. Philip. iiii.

THESE be the very wordes of saint Basill. And saint Ambrose, a latin aucthor, sayeth these wordes: This is the ordinaunce of God, that he whiche beleueth in Christe, shoulde be saued, without workes, by fayth onely, frely receauyng remission of his sinnes. Consider diligently these wordes without workes, by faythe onely, frely, we receyue remission of oure sinne. What can be spoken moze playnely, then to saye, that freely, without workes, by fayth onely, we obtayne remission of our sinnes: These and other lyke sentences, that we be iustified by fayth onely, freely, and withoute workes, we do reade oft tymes in the most best and auncient wryters. As besyde Hillarie, Basil, a saint Ambrose, before rehearsed, we reade the same in Origene, Saint Chrysostome, s. Cipriane, Saint Augustine, Prosper, Decomenius, Phocius, Barnardus, Anselme, and many other aucthors, Greke, & Latine. Neuerthelesse, this sentence, that we be iustified by fayth onely, is not someat of them, that the sayed iustifyinge faythe is alone in man, without true repentaunce,

Of saluacion.

Fayth alone
howe it is to
be vnderstod.

repentaunce, hope, charitie, dread, & feare of God;
at anye tyme or season. For when they saye that
we be iustified frely, they meane not \hat{e} we should
or myght afterwarde be ydle, and that nothyng
should be required on our partes afterwarde:

Neither they meane not so to be iustified, with-
out oure good woorkes, \hat{e} we shoulde do no good
woorkes at all, lyke as shalbe more expessed at
large hereafter. But this proposition, that we be
iustified by fayth onely, frely, & without woorkes,
is spoken for to take awaye clerely all merite of
our woorkes, as being insufficient, to deserue our
iustificacion at gods handes: and thereby moste
plainly, to expresse the weakenes of man, and the
goodnes of god: the greate infirmitie of our sel-
ues, & the myght & power of God: the imperfect-
nes of our owne woorkes, and the most haboun-
dāt grace of our sauioz chryst. And therby wholy
for to ascribe the merite & deseruing of our iusti-
ficacion, vnto Chryst onely, & his moost precious
bloude sheddyng. This fayth the holpe scripture
teacheth: this is the strong rocke & foundacyon of
Christiau religion: this doctrine al old and aun-
cient authoers of Christes churche, do approue:

The profite
of \hat{e} doctrine
of fayth one-
ly iustifieth

This doctrine aduanceth and setteth furth the
true glory of Chryst, & suppresseth \hat{e} bayne glory
of man: This, whosoever denieth, is not to be re-
puted for a true Christian man, nor for a setter
forth of Christes glorie: but for an aduersary of
Christe and his gospel, and for a setter furthe of
mennes bainglory. And although this doctrine
be neuer

What they
be \hat{e} impugne
the doctrine
of fayth one-
ly iustifieth.

Of saluacion.

be neuer so true, (as it is moost true in dede) that we be iustified freely, withoute all merite of oure owne good workes (as Sainct Paule doth expresse it) and frely by this liuely & perfect faythe, in Christe onely, as the auncient authours vse to speake it : Yet this true doctrine muste be also truly vnderstande, and moost plainly declared: least carnall men shoulde take vniustly occasion therby, to lyue carnallye, after the appetite and will of the worlde, the fleshe, and the deuyll. And because no man shoulde erre, by mistakynge of this true doctryne, I shall playnely and shortlye so declare the ryght vnderstandynge of the same, that no man shall iustly thinke that he may thereby take any occasion of carnall libertie, to folow the desyres of the fleshe, or that thereby any kind of synne shall be coumnytted, or anye vngodlye liuynge the more vled.

A declaration
of this doctrine,
sayth
without workes
is iustification.

FIRST you shall vnderstande, that in oure iustification by Christe, it is not all one thinge the offyce of God vnto manne; and the office of manne vnto God. Iustification is not the office of man, but of God: for man can not iustifie hym selfe, by his owne workes, neyther in parte nor in the whole: for that were the greatestte arrogancy and presumption of manne, that Antichriste coulde erecte agaynst God, to affirme that a manne myghte by his owne workes, take awaye and purge his owne synnes: and so to iustifie hym selfe. But iustification, is the office of God onely: and is not a thinge, whiche we
tender

Of saluacion.

Justification
is the office of
God onely.

render vnto him, but whiche we receyue of hym:
not whiche we geue to hym, but whiche we take
of him, by his free mercye: and by the onely me-
rites of his mooste dearelye beloued sonne, oure
only redemer, sauioꝝ, and iustifier, Iesus Christ.
So that the true vnderstandynge of thys doc-
trine: we be iustified frely by fayth, without woꝝ-
kes: oꝝ ꝑ we be iustified by fayth, in Christ onely:
is not, that this our own acte to beleue in Christ,
oꝝ this our fayth in Christe, whiche is within vs,
doth iustifie vs, & merite oure iustificacion vnto
vs (foꝝ that were to counte our selues, to be iusti-
fied by some acte oꝝ vertue, that is wpythin oure
selues) But the true vnderstandynge and mea-
nyng thereof is, that although we heare Godd
woꝝde, and beleue it: although we haue faythe,
hope charitie, repentaunce, dꝛead, and feare of
G O D, within vs, and do neuer so manye good
woꝝkes thereunto: yet we muste renounce the
merite of all our sayed vertues, of faythe, hope,
charitie, & all oure other vertues, & good dedes,
whiche we eyther haue done, shall do, oꝝ can do:
as thynges that be farre to weake, and insuffy-
cient and vnperfecte, to deserue remission of oure
synnes, and oure iustificacion. And therefore we
muste truste onely in Goddes mercy, and in that
sacrifyce, whiche oure highe Priest, and sauour
Christe Iesus, the sonne of God, once offered foꝝ
vs vpon the Crosse, to obtayne thereby Goddes
grace, and remission, as well of oure origynall
synne in Baptysme, as of all actuall synne, com-
mitted

Of saluation.

mitted by vs after our baptisme, if we truly repent & couert vnfeignedly to him agayne. So, that as s. Iohn Baptist, although he were neuer so vertuous and godly a man, yet in this matter of forgeuyng of synne, he did put the people fro him, & appointed them vnto Christ, saying thus vnto them: Beholde, ponder is the lambe of God, whiche taketh away the synnes of the world: Euen so, as great and as godly a vertue as the liuely fayth is, yet it putteth vs from it selfe, & remitteth or appointeth vs vnto Christ, for to haue onely by him remission of our synnes, or iustificacion. So that our fayth in Christ (as it were) sayth vnto vs thus: It is not I, that take awaye your synnes, but it is Christ onely: and to him onely, I sende you for that purpose, renouncyng therein al your good vertues, wordes, thoughtes, and woorkes, and onely puttyng your trust in Christ.

John. i.

Thus you do see, that the very true sence of this propolition: we be iustified by fayth in Christ onely: (ascording to the meanyng of the olde and auncient authours) is this: we put our fayth in Christ, that we be iustified by him onely, that we be iustified by Gods fre mercye, and the merites of oure saviour Christ onely: and by no vertue or good woрке of oure owne, that is in vs, or that we can be able to haue or to do, for to deserue the same, Christ him selfe onely, beyng the cause meritorious therof.

Here you perceyue many wordes to be vsed,

E. i.

to

Of saluacion.

to auoyde cōtencion in wordes, with them that delighteth to bzaule about wordes. And also to shewe the true meanyng, to auoyde eull takyng & misvnderstandyng: and yet peraduenture al wil not serue, with them that be contencious: but contenders wyl euer soze matter of cōtencion, euen when they haue none occasion thereto. Notwithstandyng, suche be the lesse to be passed by, so that the rest may profite: whiche wyl be more desirous to knowe the trueth, then, (when it is playn ynough) to cōtend aboute it, and with cōtencious, & capcious cauilacions, to obscure and darken it. Truth it is, that our owne workes, both not iustify vs, to speake properly of our iustificacion, (y is to say) our workes do not merite, or deserue remissio of our synnes, & make vs of vniust, iust before God. But God of his mere mercy, thzough the only merites or deseruyng of his sone Iesus Christ, doth iustify vs. Neuertheles, because fayth doth directly send vs to Christ for remissio of our synnes, & that by fayth geuen vs of God, we embrace the promise of Gods mercy, and of the remission of our synnes, whiche thing none other of our vertues or workes properly doth: therfore scripture vseth to say, that fayth without workes doth iustify. And forasmuche, that it is al one sēcence in effect to say: fayth without workes, & onely fayth doth iustifye vs, therfore the old auncient fathers of the churche, from tyme to tyme, haue vttered our iustificacion, in this speache

Of saluacion.

speech: only sayth iustifieth vs, meaning none other thyng, then s. Paul meant, when he sayd, faith without workes iustifieth vs. And because all this is brought to passe, through the onely merites & deseruynges of oure sauiour Christ, & not through our merites, or through the merite of any vertue, that we haue within vs, or of any worke that cometh from vs: therfore, in that respect of merite & deseruyng, we renounce (as it were) altogether agayne: sayth, workes, & al other vertues. For our owne imperfectio is so great, through the corrupcio of original synne, that all is imperfect, that is within vs, sayth, charitie, hope, drede, thoughtes, wordes & workes, and therfore, not apt to merite & deserue any parte of oure iustificacion for vs. And this forme of speakyng we vse, in the humblyng of our selues to God, & to geue al the glory to our sauiour Christ, which is best worthy to haue it.

Here you haue heard the office of God, in our iustificacion: & how we receyue it of him frely, by his mercye, without oure desertes, through true and lyuely sayth. Now you shal heare the office and duetye of a christian man vnto God, what we ought on our partie, to redye vnto god agayne, for his great mercye and goodnes. Our office is not to passe the time of this present life vnfruitfully & ydelly, after that we are baptised or iustified, not caring how se we good workes we do to the glory of God, & profite of oure neyghbours: muche lesse it is our office, after

They that
preach sayth
only iustis-
fyeth: do not
teache carnal
liberte, or
we should do
no good wor-
kes.

C. ii.

we

Of saluation.

we be once made Chyristes membres, to lyue cō-
 trary to the same, inakynge oure selues mēbres
 of the deuil, walkynge after his inticementes, &
 after the suggestions of the world, and the flesh
 wherby we knowe, that we do serue the worlde,
 and the deuil, and not God. For that faith, whi-
 che bringeth furth (without repentance) eyther
 euil workes, or no good workes, is not a right,
 pure, & lively faith, but a dead, deuillishe, coun-
 terfayt, and fayned faith, as saint Paule, and
 saint James call it. For euen the deuils know
 and beleue, that Chyrist was borne of a virgyn,
 that he fasted forty daies, & forty nightes, with-
 out meate and drinke, that he wrought al kynde
 of miracles, declarynge him selfe very God: they
 beleue also, that Chyrist for our sakes, suffered
 most paynfull death, to redeme vs frō eternal
 death, & that he arose agayn frō death the thirde
 day: They beleue that he ascended into heauen
 and that he sitteth on the righthande of the fa-
 ther, & at the last ende of this world, shall come
 agayne, and iudge both the quicke & the dead.
 These articles of our faith, y deuils beleue, &
 so they beleue al thinges that be wrytten in the
 newe and old Testament to be true, and yet for
 al this faith, they be but deuils, remayning stil
 in theyr damnable estate, lacking the very true
 chrystian faith. For the right and true chrystia-
 n faith is, not only to beleue that holy scripture,
 & al the foresayd articles of our faith are true,
 but also to haue a sure trust and confidence in
 Gods

The deuils
 haue faith,
 but not the
 true faith.

What is the
 true and full
 chrystian faith.

Of saluation.

Gods merciful promises, to be saued frō euerlastyng dampnacion, by Christ: wherof dothe folowe a louyng heart, to obey his cōmaundementes. And this true christen sayth, neyther any deuil hath, no; yet any man, whiche, in the outward profession of his mouth, & in his outward recepying of the sacramentes, in cōpyng to the churche, and in all other outward appa- raunces, semeth to be a christian mā, and yet in his liuyng and dedes sheweth the cōtrary. For howe can a man haue this true sayth, this sure trust and cōfidence in God: that by the merites of Christ, his sinnes be remitted, and he reconciled to the fauor of God, & to be partaker of the kyngdome of heauen by Christ, when he liueth vngodly, & denyeth Christ in his dedes. Surely, no suche vngodly man, can haue this faith & trust in God. For as they knowe Christ, to be the onely sautoz of the world, so they know also that wicked mē, shal not possesse the kyngdome of God: they knowe, that God hateth vnrigh- tuousnes, that he wyl destroy al those, y^e speake vntruely, that those that haue done good woꝝ- kes (whiche can not be done without a liuely sayth in Christ) shall come furth into the resur- rection of life: & those that haue done evil, shall come vnto the resurrection of iudgement: and very wel they knowe also, that to them that be contencious, and to them that wyl not be obe- dient vnto the trueth, but wyl obey vnrighte- ousnes, shall come indignacion, wꝛath, and af-

They that cō-
tinue in euil
liuyng, haue
not true faith

Of saluacion.

fiction. &c. Therfore to conclude, considering the infinite benefites of God, shewed & exhibited vnto vs mercifully, without our desertes, who hath not onely created vs of nothing, and fro a piece of vile clay, of his infinite goodnes hath exalted vs (as touchyng oure soule) vnto his owne similitude & likenes, but also wheras we were condempned to hel, and death eternal, hath geuen his owne natural sone, beyng God eternal, immortal, and equal vnto him selfe, in power and glozy, to be incarnated, and to take our mortal nature vpon him, with the infirmities of the same. And in the same nature, to suffer most shameful & paynful death, for our offences, to thentent to iustifye vs, & to restore vs to life euerlastyng, so makyng vs also his deare beloued childzen, brethren vnto his onely sone, our sauour Christ, & inheritous for euer with him, of his eternal kyngdome of heauen.

These great and merciful benefytes of God (if they be well considered) do neyther minister vnto vs, occasion to be ydle, & to liue without doyng any good workes, neyther yet styrreth vs, by any meanes to do euil thinges: but contrarywyle, if we be not desperate persons: and our heartes harder then stones, they moue vs to render oure selues vnto God wholly, withall our wyl, heartes, might, & power, to serue him in al good dedes, obeyng his comādemētes, duryng oure lyues: to seke in all thynges, his glozye & honoz, not our sensual pleasures, and
wayne=

Of saluation.

baynegloꝝ, euer moꝛe dꝛeadyng, willyngly to offend suche a mercyful God, and louyng redemer, in woꝛde, thought, oꝛ dede. And the sayd benefites of God, deeply considered, do moue vs foꝛ his sake also, to be euer readye to geue our selues to our neyghboꝛs, and as muche as lieth in vs, to study with al our endeuour to do good to euery man. These be the frutes of the true sayth, to do good (as much as lyeth in vs) to euery man. And aboue al thynges, and in al thynges, to auance the gloꝛy of God, of whom onely we haue our sanctification, iustification, saluation, and redemption. To whō, be euer gloꝛy, prayse, and honoꝛ, woꝛld without end.
Amen.

A Short declaration of the true liuely, and ch Kristen fayth.

f 12th.



A dead fayth.

¶ 12th.

He fyrst entyre vnto God, good
Ch Kristen people, as thorough
fayth, wherby (as it is declared
in the last Sermon) we be iust-
fyed before God. And lest any
mā should be deceiued for lacke
of right vnderstandyng hereof, it is diligently
to be noted, that fayth is taken in the scripture,
two maner of wayes. There is one fayth wht-
che in scripture is called a deade fayth, whiche
bryngeth furth no good woꝝkes, but is ydle, ba-
rapne, and vnfruitfull: And this fayth by the
holy Apostle saint James, is compared to the
fayth of deuils, whiche beleue God to be true &
iust, and tremble for feare, yet they do nothing
well, but all euil. And suche a maner of fayth
haue the wicked and naughty ch Kristen people,
whiche confesse God, as saint Paule sayth, in
theyꝝ mouth, but deny him in theyꝝ deedes, be-
yng abhominable, and without the right fayth,
and to al good woꝝkes reþrouable. And this
fayth is a perswasion and belefe in mans heart
whereby he knoweth that there is a God, and
assēteth vnto al truth of Gods most holy woꝝd
contayned in holy scripture. So that it const-
steth only in beleuyng of the woꝝd of God, that
it is true. And this is not properly called faith:
but as he that readeth Celsars commentaries,
bele-

Of faythe.

lenyng the same to be true, hath thereby a know-
ledge of Cæsars life and noble actes, because he
beleueth the history of Cæsar: yet it is not propet-
ly sayd that he beleueth in Cæsar, of whom he lo-
keth for no help nor benefite: euen so, he that bele-
ueth that all that is spoken of God in the Bible,
is true: and yet liueth so bugably that he can not
loke to enioy the promyses and benefites of god,
although it may be said that such a man hath a
faythe & belefe to the wordes of God, yet it is not
properly said that he beleueth i god, if he hath not
a fayth and trust in God, to wher by he may surely
loke for grace, mercy, and eternal life, at goddes
hand: but rather for indignation and punishment
accorpyng to the merites of his wicked life. For
as it is wrytten in a booke entituled to be of Titus
milius Alexandrinus. For as muche as sayd with-
out wordes is dead, it is not now much, as a dead
man is not a man. This becometh fayth therefore is
not that sure and substantial fayth, which sheweth
liuings.

An other fayth there is in reuerence, whiche is
not (as the former be fayth) liue, substantial, and
dead, but worketh by charite, as Iohn 13. de-
clareth. Galat. 5. And as the other fayth
is called a dead fayth, so may this be called
a quicke or liuely fayth. And this is not onely
the common belefe of the hypocrites of our tyme,
but it is also a sure trust & confidence in the mer-
cy of god, through our Lord Iesus Christ, and a
steadfast hope of all good thynges to be receyued

¶ Truly fayth

I. i.

at Gods

Of faythe.

at gods had: & that although we through infirmitie or temptation of our ghostly enemy, do fal from him by sinne, yet if we returne agayne vnto hym by true repentaunce, that he will forgeue and forget our offences, for his sonnes sake, our sauour Iesus Christe, and will make vs inheritors with him of his euerlastinge kingdom: & that in the meane time vntill that kingdō come, he will be our protector and defender in al perils and daungers whatsoeuer do chaunce: and that though sometime he do send vs sharp adueritie, yet that euermore he will be a louing father vnto vs, correcting vs for our sinne, but not withdrawing his mercy finally from vs, if we truste in him, and commit our selues wholly to him, hange onely vpon him, and cal vpon hym, ready to obey and serue hym. This is the true lyuely and vnfayned Christian fayth: and is not in the mouthe and outwarde profession onely, but it liueth and styreth inwardly in the harte. And this faythe is not without hope and trust in god, nor without the loue of god, & of our neyghbours, nor without the feare of God, nor without the desire to heare gods worde, and to folowe the same, in excheuynge euil, & doynge gladly al good workes.

This fayth (as Sainct Paule describeth it) is the sure grounde and foundation of the benefits which we ought to loke for, and trust to receyue of God, a certificat and sure expectation of them although they yet sensiblye apere not vnto vs. And after he saith: He y cometh to God must beleue

Of faythe.

leue bothe that he is, & that he is a mercifull re-
warder of wel doers. And nothing commendeth
good men vnto God, so muche as this assured
fayth and trust in him. Of this fayth thre thin-
ges are specially to be noted. First þ this faithe
doth not lye dead in the harte, but is lyuely and
fruitfull, in bringing furthe good workes. Se-
cond, that without it can no good workes be do-
en, that shal be acceptable and pleasaunt to god.
Thirde what maner of good workes they be, that
this faithe doth bringe furth.

The thinges
are to be no-
ted of fayth.

For the first, As the lyght can not be hyd, but
wyl shew furth it selfe at one place or other, so a
true fayth can not be kept secret, but when occa-
sion is offered, it wyl breake out and shewe it self
by good workes. And as the lyuinge bodye of a
man, euer exerciseth such thinges as belongeth
to a naturall and liuing bodye, for nourishment &
preseruacion of the same, as it hath nede, oportu-
nitie and occasion: euen so the soule that hath a
lyuely faithe in it, wyl be doyng alway some good
worke, which shal declare that it is lyuinge, and
wyl not be vnuoccupied. Therfore to he me heare
in the scriptures so high commendacions of fayth,
þ it maketh vs to please God, to liue with god,
and to be the children of god, if than they phan-
tasie that they be set at libertie fro doing al good
workes, & may lyue as they lust, they trifle with
god, & deceiue them selves, & it is a manifest to-
ken that they be farre from hauinge the true and
lyuely faithe, and also farre from knowlege what

Faith is
full of good
workes.

Of faythe.

true fayth meaneth. For the very sure and lyuely
Chyisten fayth, is not onely to beleue all thinges
of God, whiche are conteyned in haly scripture,
but it is also an earnest trust & confidence in god,
that he doth regarde vs and hath cure of vs, as
the father of the childe whome he doth loue: and
that he will be mercifull vnto vs, for his onely
sonnes sake, & that we haue our sauour Chyiste
our perpetual aduocate and priest, in whose one-
ly merites, oblacion, and sufferynge, we do truste
that our offences be continuallye washed & pur-
ged, whensoever we repenting truly, do retorne
to hym with our whole hart, stedfastly determi-
ning with our selues thorough his grace, to o-
bey and serue him, in keepynge his commaunde-
mentes, and neuer to turne backe again to sinne.
Suche is the true fayth that the scripture dothe
so muche commend, the which when it seeth and
considereth, what God hath doen for vs, is also
moued thorough continuall assistance of the spy-
rit of God, to serue & please him, to kepe his fa-
uour, to feare his displeasure, to continue his o-
bedient children, shewing thankfulness againe
by obseruing his commaundementes: & that frea-
ly, for true loue chiefly, and not for dread of pu-
nishmente, or loue of tempozall rewarde: consy-
dering howe clearly without oure deseruinges,
we haue receyued his mercy and pardon frely.
This true fayth wil shewe furth it selfe, and can
not long be ydle. For as it is wrytten: The iuste
man doth lyue by his fayth. He neyther sleapeth
nor is

Of faythe.

nor is ydle, when he should wake and be well occupied. And god by his prophet Hieremy, sayth that he is a happy and blessed man, whiche hath fayth and confidence in god. For he is like a tree set by the water syde, that spreadeth his cotes abroad toward the moisture, and feareth not heat whan it cometh, his leafe will be greene, and will not cease to bring furth his fruit: Even so saythful men (putting away al feare of aduersitee) will shewe furth the fruite of theyr good workes, as occasion is offered to do them. The wyse man sayth: He that beleueth in God will hearken vnto his commaundementes. For if we do not shewe our selves saythfull in our conuersacion, the faith whiche we pretende to haue, is but a fayned faythe: because the true christen sayth is manifestly shewed by good lyuinge, & not by wordes onely, as S. Augustine sayeth. Good lyuinge can not be separated fro true saythe, which worketh by loue. And saint Chrysostome saith. Faith of it selfe is full of good workes: as sone as a man doth beleue, he shall be garnished with them. How plentiful this faith is of good workes, and howe it maketh the worke of one man more acceptable to God than of an other, Saint Paule teacheth at large in y. xi. chapter to the Hebrues sayinge: that saythe made the oblacion of Abel better than the oblacion of Cain. This made Noe to buylde the Arke, this made Abraham to forsake his countrey and all his frendes, and to go vnto a far countrey, there to dwell amonges

Hierem. xviij.

Eccle. xxiij.

Lib. de fide & operib. ca. ii.

Sermo de lege & fide.

Heb. x.

Of fayth:

straungers. So did also Isaac and Jacob, depending onely of the helpe & trust, that they had in GOD: And when they came to the countrey whiche god promysed them, they would buylde no cities, townes nor howses, but liued like straungers in tētes, that might euery day be remoued: their trust was so muche in god, that they set but lytle by any worldly thing, for that god had prepared for the better dwelling places in heauen, of his owne foundacion & building. This fayth made Abraham ready at Gods commaundement, to offer his owne sonne & heyre Isaac, whom he loued so wel, and by whom he was promysed to haue innumerable issue, amonge the whiche, one shoulde be borne, in whom all nations shoulde be blessed: trustyng so muche in God, that though he were slayn, yet that god was able by his omnipotent power, to raise him from death, and performe his promise. He mistrusted not the promise of god, althoughe vnto his reason euery thing seemed contrary. He beleued verily that God would not forsake him in derth and samyne that was in the countrey. And in all other daungers that he was brought vnto: he trusted euer that god would be his god, & his protector, whatsoeuer he saue to the contrary. This faith wrought so in the hart of Moses, that he refused to be taken for kyng Pharao his daughters sonne, and to haue great inheritaunce in Egypte, thinking it better with the people of god to haue affliction, & sorowe, then with naughty men in sinne to liue pleasauntly

Of faythe.

pleasantly for a time. By faith he cared not for the threatenynge of kynge Pharaon: for his truste was so in God, that he passed not of the felicitie of this world, but looked for the reward to come in heauen: setting his harte vppon the invisible god, as if he had sene him euer present before his eyes. By faith the children of Israel passed thorough the red sea. By faith the walles of Hiericho fell doune without stroke, & many other wonderful miracles haue bene wrought. In al good men y^e heretofore haue bene, faith hath brought furth theyr good woorkes, and obtayned the promyses of God.

Faith hath stopped the Lyons mouthes, faith hath quenched the force of fier: faith hath escaped the swordes edges, faith hath geuen weakemen strength, victorie in batell, ouerthrowen the armies of infidels, raysed the dead to life: faith hath made good men to take aduersitie in good parte, some haue ben mocked & whipped, bounde and cast in prison: some haue lost al their goodes and lyued in great pouertie: some haue wandred in mountayns, hylles and wilderness: some haue bene racked, some slain, some stoned, some saten some rent in peeces, some headed, some brēt without mercy, and woulde not be deliuered, because they looked to rise again to a better state.

All these fathers, Martyrs, & other holy men, whom S. Paule spake of, had theyr faith truly fixed in god, whan all the world was against them. They did not onely knowe god to be lord,
maker

Of fayth :

maker, and gouernour of all men in the worlde, but also they had a specyall confydence and truste that he was and would be their god, their cōforter, ayder, helper, mainteiner, & defender. This is the chrysten fayth whiche these holy men had, and we also ought to haue : and althoughe they wer not named chrystē men, yet was it a chrystian fayth that they had : for they looked for al benefites of God the father, thozough the merites of his sonne Iesu chryst, as we now do. This difference is betwene them and vs, for they looked when Chryst should come, and we be in the time whā he is come. Therfore saith S. August. The tyme is altered, but not the faythe. For we haue bothe one faythe, in one Chryste. The same holy gost also that we haue, had they : saith S. Paul, For as the holpe ghost doth teache vs to trust in God, & to call vpon him as our father : so dyd he teache them to saye, as it is wrytten : Thou Lord art oure father and redemer, & thy name is without beginnyng and euerlasting. God gaue them then grace to be his chylzen, as he doth vs now. But now by the comming of our sauour Chryst, we haue receiued moze aboundantlye the spyrite of god in our hartes, wherby we may conceiue a greater faythe, and a surer truste, than many of them had. But in effect they and we be at one : we haue the same faythe that they had in god, & they the same that we haue. And S. Paule so much extolleth their faythe, because we should no lesse, but rather moze, geue oure selves whollye vnto Chryst,

In Iohn
Trac. xlv.

II. Cor. iiii.

Esa. lxiii.

Of fayth.

Christ, bothe in profession and liuing, now whan Christe is come: than the olde fathers dyd before his commynge. And by all the declaracion of S. Paul it is euident, that the true, lyuely & chrysten fayth, is no dead, bayne, or vnfruitful thyng, but a thing of perfite vertue, of woderfull operacion and strengthe, bryngyng furthe all good motions and good woorkes.

All holy scripture agreably beareth witnesse, that a true liuely fayth in Christe, doeth brynge furth good woorkes, and therfore euery man must examine hymself diligently, to knowe whether he haue the same true lyuely faythe in his harte vnfaynedlye or not: whiche he shall knowe by the frutes therof.

Many that professed the fayth of Christ, were in this error, that they thought they knew god, and beleued in him, whan in theyr life they declared the contrary: whiche error sainte John in his first epistle confutynge, writeth in this wyse.

Hereby we are certified that we know god, yf we observe his comaundementes: he that sayth, he knoweth god, and obserueth not his comaundementes, is a lyer: & the truth is not in him. And agayne he sayth. Whosoever sinneth, doeth not see god, nor know hym. Let no man deceyue you wel beloued chyl dren. And mozeouer he sayeth. Hereby we know that we be of the truehe, and so we shall perswade our hartes before hym: for yf oure owne hartes reprove vs, god is aboue oure hartes, and knoweth all thynges. Wel beloued, if

1. Joh. ii.
1. Joh. ii.
1. Joh. iii.

G. i. our

Of sayth.

1. John. v.

1. John. v.

1. John. i.

1. John. iii.

1. John. ii.

1. John. v.

our hearts reproue vs not, then haue we confidence in God, and shal haue of him whatsoeuer we aske, because we kepe his cōmaundemētes, & do those thinges that please him. And yet further he sayth. Euery mā that beleueth that Jesus is Christ, is borne of God: And we knowe & whosoever is borne of God, doth not synne: but the generacion of god, purgeth him, & the deuil doth not touche him. And finally he cōcludeth, & shewyng the cause why he wrote this Epistle, sayth. For this cause haue I thus written vnto you, that you may know that you haue euerlasting life, which do beleue in the sonne of God. And in his thyrd Epistle he confirmeth & whole matter of sayth & workes, in fewe wordes: saying. He that doth wel is of God, & he that dothe euil knoweth not God. And as 1. John sayth, & the liuely knowledge & sayth of God, byngeth furth good workes: so sayth he likewise of hope and charitie, that they cannot stande with euill liuyng. Of hope, he writeth thus. We knowe & whan god shal appere, we shal be like vnto him, for we shal se him euen as he is. And whosoever hath this hope in him, doth purify him self, like as God is pure. And of charitie he sayth these wordes. He that doth kepe Gods worde or cōmaundement, in him is truely the perfite loue of God. And agayne he sayth. This is the loue of god, that we should kepe his cōmaundemētes. And 1. John wrote not this as a subtile proposition deuised of his owne fātasy, but as a most certayne

Of fayth.

certayne & necessary truth, taught vnto him by
Christ him selfe, the eternal & infallible veritie:
who in many places doth moost clerely affirme
that fayth, hope and charitie cannot cōsist with
out good & godly woꝝkes. Of fayth he sayeth:
He that beleueth in the sonne hath euerlastyng John. iii.
life, but he that beleueth not in the sōne shal not
see y life: but the wꝛath of God remaineth vpon
him. And the same he confirmeth with a double
othe, saying: Forsooth & forsooth I say vnto you,
he that beleueth in me, hath euerlastyng life. John. vi.
Nowe, forasmuch as he that beleueth in Christ,
hath euerlasting life, it must nedes consequent-
ly folow that he that hath this fayth, must haue
also good woꝝkes: and be studious to obserue
Gods cōmaundementes obediently. For to the
that haue euil woꝝkes, & leade theyꝝ life in diso-
bedience, and trāsgression of Gods cōmaunde-
mentes without repentaunce, pertayneth not e-
uerlasting life, but euerlasting death, as Christ
him selfe sayth. They that do well shal go into Matth. xvi.
life eternal, but they that do euil shal go into y
eternal fyꝛe. Agayn he sayth. I am the fyꝛst let-
ter and the last, the beginnyng and the ending: Apoca. i.
To him that is a thirst, I wil geue of the wel of
the water of life, frely: he that hath the victoꝝy,
shal haue al thinges, and I wyl be his god, and
he shalbe my sōne. But they that be fearful, mi-
strustyng God, and lackyng fayth: they that be
curled people & murtherers, & fornicatours, &
soꝛcerers, & ydolaters, and all lyars, shal haue
theyꝝ

Of fayth.

Charitie bry-
geth forth the
good workes

John. xliii.

Eccle. i.

Eccle. xv.

their portion in the lake that burneth with fyre
and byrmstone, whiche is the seconde death. And
as Christ undoubtedly assyrmeth that true fayth
bryngeth furth good workes : so doth he say lyke
woyle of charitte. Whosoever hath my comaun-
dementes and kepeth them, that is he that loueth
me : and after he sayth. He that loueth me, wyl
kepe my word, and he that loueth me not, kepeth
not my wordes. And as the loue of god is tryed
by good workes, so is the feare of god : as þ wise
man sayeth. The dread of god putteth away sin.
And also he sayeth. He that feareth god, wyl doe
good workes. A man may sone deceyue hymselfe
and thynke in his owne phantasie, that he by faith
knoweth god, loueth him, feareth him, and belon-
geth to hym, whan in very dede he doth nothyng
lesse. For the tryall of all these thynge is a verie
godly and christian lyfe. He that feleth his harte
set to seke gods honoz, and studieth to knowe the
woyl and comaundementes of god, & to conforme
hymselfe therunto, and leadeth not his lyfe after
the desyre of his owne fleshe, to serue the deuyl by
sinne, but setteth his mynde to serue god, for his
own sake : and for his sake also, to loue al his ney-
bours whether they be frendes or aduersaries,
doynge good to euery man as oportunitie serueth,
and willynge hurtynge no man : Suche a man
may wel reioyce in God, perceyving by the trade
of his lyfe, that he vnfaynedly hath the ryghte
knowledge of god, a lively faith, a constant hope,
a true and vnfayned loue, and feare of God. But
he that

Of sayth.

he y casteth away the yoke of Gods cōmaundementes from his necke, and geueth him selfe to liue without true repentance, after his owne sensual mynde and pleasure, not regardyng to knowe Gods worde, and muche lesse to liue accordyng therunto: suche a man clearely deceyueteth him selfe, & seeth not his owne heart, if he thinketh y he eyther knoweth God, loueth him, feareth him, or trusteth in him. Some peraduenture phantasy in them selues, that they belong to God, although they liue in sinne: and so they come to the churche, & shew thē selues as Gods deare childzen. But s. Iohn sayth playnly: *If we say y we haue any cōpany with god, & walke in darknes, we do lye. Other do vayne thynke that they knowe and loue God, although they passe not of his cōmaundementes. But s. Iohn sayth clearely. He that sayth I know God, and kepeth not his cōmaundementes, he is a lyar. Some falsly persuaide thē selues that they loue God, when they hate theyr neyghbours. But s. Iohn sayth manifestly. If any man say, I loue God, & yet hateth his brother, he is a lyar. He that sayth, that he is in the light, and hateth his brother, he is styll in darknes. He that loueth his brother, dwelleth in the light: but he that hateth his brother, is in darknes, & walketh in darknes, & knoweth not whether he goeth: for darknes hath blynded his eyes. And moreouer he sayth: Hereby we manifestly know the childzen of God from the childzen of the deuil. He tha*
Dot

1. Iohn. 1.
1. Iohn. 2.
1. Iohn. 3.
1. Iohn. 4.
1. Iohn. 4.

Of fayth.

doth not righteously, is not the childe of God, no: he that hateth his brother.

Deceyue not your selues therfore, thinkyng that you haue fayth in God, o: ꝑ you loue God o: do trust in him, o: do feare him, whē you liue in sinne: fo: then your vngodly & synful life declareth the cōtrary, whatsoeuer ye say o: thinke. It pertaineth to a chrissten mā to haue this true chistian fayth: and to try him selfe, whether he hath it o: no, and to knowe what belōgeth to it, & how it doth worke in him. It is not the world that we can trust to: The world & al that is ther in, is but vanitie. It is God that must be our defence & protection, agaynst all temptacion of wickednes & synne, errors, supersticion, ydolatrie, & all euil. If al the worlde were on our side, and God agaynst vs, what could the worlde auaille vs? Therfore let vs set our whole fayth, & trust, in God: and neyther the worlde, the deuil, no: al the power of them, shal preuaile agaynst vs. Let vs therfore good chrissten people, trye & examyne our fayth what it is: let vs not flatter our selves, but loke vpo our workes: & so iudge of our fayth, what it is. Christ him selfe speket of this matter, and saith: The tre is known by the fruit. Therfore let vs do good workes, and therby declare our fayth to be the liuely chrisste fayth. Let vs by such vertues as ought to sprig out of fayth, shew our electiō to be sure & stable as s. Peter teacheth. Endeouour your selues to make your calling & election certayne by good workes, And also he sayth. Ministre o: declare

Of fayth.

in your fayth, vertue: in vertue, knowledge: in knowledge, temperance: in temperance, patience: agayn in patience: godlynes: in godlynes, brotherly charitie: in brotherly charitie, loue.

So shal we shew in dede that we haue the very liuely christian fayth: & may so both certify our cōscience the better, that we be in the right faith & also by these meanes, confyrme other men. If these frutes do not folowe, we do but mocke to God, deceyue our selues, & also other men. Yet may we beare the name of christen men, but we do lacke the true fayth, that dothe belong therunto: for true fayth doth euer bring forth good woꝝkes, as *l. James* sayth: *Shew me thy fayth by thy dedes.* Thy dedes & woꝝkes must be an open testimonial of thy fayth: Otherwyle thy fayth being without good woꝝkes, is but the devils fayth: the fayth of þe wicked, a phantasy of fayth, & not a true christen fayth. And like as þe Devils & euil people be nothig þe better for their cōterfayt fayth, but is vnto the the more cause of dānacion: So they that be christened & haue receiued knowledge of God, & of Christes merites, & yet of a set purpose do liue ydely without good woꝝkes, thiking þe name of a naked fayth to be eyther sufficiēt for the, or els setting theyr myndes vpon vayne pleasures of this world, liuyng in sinne without repentance, not utteryng þe frutes þe do belong to suche an high professiō: but þe such presumptuous persons, & wylful siners, must nedes remayn the great vengeaunce of god, and

Of fayth.

and eternall punishment in hel: prepared for the deuill, and wycked lyuers.

Therfore, as you professe the name of Christe, good christen people, let no suche phantasy and ymaginacion of fayth, at any time begyle you: but be sure of your fayth, try it by your lyuynge, loke vpon the frutes that cometh of it, marke the encrease of loue and charitie by it, toward God and your neyghbor: and so shall you perceyue it to be a true liuely fayth.

If you feele and perceyue such a fayth in you, reioyce in it, and be diligent to maintayne it, and kepe it styll in you: let it be dayly encreasing, and more & more be wel working: & so shal ye be sure that you shal please God by this fayth, and at the length (as other faythfull men have done before) so shall you (when his wyll is) come to hym, and receyue the ende and finall rewarde of your faith,

(as **S. Peter** nameth it) the saluation of your soules. The whiche God graunt vs, that hath promysed the same vnto his faythfull. To whom be all honor and glozy worlde without ende. Amen.

An homilie or sermon of good workes annexed vnto fayth.



In the laste sermon was declared vnto you, what the lively & true fayth of a christen man is: that it causeth not a man to be idle, but to be occupied in bringing furthe good workes, as occasion sermeth.

Nowe by Gods grace shalbe declared the second thyng, that before was noted of fayth, that without it can no good worke be done, acceptable & pleasaunt vnto God, for as a br aunche can not beare fruit of it selfe (sayth our sauior Christ) except it abyde in the vyne, so cannot you, excepte you abyde in me. I am the vyne, and you be the br aunches: he that abydeth in me, and I in him, he bringeth furth muche fruite: for without me you can do nothing. And so Paul prometh that Enoch had fayth, because he pleased God, for without fayth (sayth he) it is not possible to please God. And agayne to the Romaynes he sayeth: whatsoeuer worke is done without fayth, it is synne. fayth geueth lyfe to the soule: and they be asinuche dead to God that lacke fayth: as they be to the worlde, whose bodyes lacke soules. without fayth al that is done of vs, is but dead before God, although the worke seme neuer so gay and glourious before man. Euen as a picture grauen or paynted, is but a deade representacion of the

No good
workes can be
done with
out fayth.

John. xv.

Heb. xi.

Roma. xiii.

D. i.

thyng

Of workes.

thyng it selfe, and is without lyfe, or any manner
of mouyng, so be the workes of all vnfaithfull
persons before God. They do appere to be liuely
workes, and in deede they be but dead: not away-
lyng to the eternal lyfe. They be but shadowes
and shewes of liuely and good thynges, and not
good and liuely thynges in deede. For true faith
doth geue life to the worke, and out of such faith
come good workes, that be very good workes in
deede: and without it, no worke is good before
God, as sayth saint Augustine: we must let no
good workes before faith, nor thynke that before
faith a man may do any good worke: for suche
workes, although they seeme vnto menne, to be
praise worthy, yet in dede they be but bayne, and
not allowed before God. They be as the coule of
an horse, that runneth out of the way: whiche ta-
keth great laboz, but to no purpose. Let no man
therfore (sayth he) reckon vpon his good workes
before his faith: whereas faith was not, good
workes were not. The intent (sayeth he) maketh
the good workes, but faith must guide and ordre
the intent of man. And Christ sayth: If thine eye
be naught, thy whole body is full of darkenes.
The eye doth signify the intent (sayth S. Augu-
stine) wherewith a man doth a thyng. So that he
whiche doeth not his good workes with a godly
intent, and true faith that worketh by loue, the
whole bodye besyde (that is to say, all the whole
numbre of his workes) is darke: and there is no
light in it. For good deedes be not measured by
the

In prefati.
3^o sal. xxxi.

Math. vi.

In prefati.
3^o sal. xxxi

Of workes.

the factes them selues, & so defleured fro vices,
but by theendes & intētes for whiche they be done.
If a heathen mā clothe the naked, fede the hūgry,
& do suche other like workes, yet because he doth
them not in fapth, for the honoz and loue of God,
they be but dead, vayne & fruitles workes to him.

fapth is it that doth cōmend the worke to God:
for as S. Augustine sayth. Whether thou wilt
or no, that worke that commeth not of fapth, is
nought: where the fapth of Christ is not the founda-
cion, there is no good worke, what building so
euer we make. There is one worke, in the whiche
be al good workes: that is, fapth, whiche worketh
by charitie: If thou haue it, thou hast the ground
of all good workes. For the vertues of Strength,
wisedome, temperance and iustice, be all referred
vnto this same fapth: without this faith we haue
not them, but onely the names and shadowes of
them, as S. Augustine sayth. All the life of them
that lacke the true fapth, is lūne: and nothing is
good, without him that is the authoz of goodnes:
where he is not, there is but fained vertue, al-
though it be in the best workes. And S. Augu-
stine declaryng this verse of the Psalme: The
Turtle hath founde a nest, where she may kepe
her yong birdes, sayth: that Iewes, heretikes, &
Pagans, do good workes: they clothe the naked,
fede the poore, & do other workes of mercye, but
because they be not done in þe true fapth, therefore
the byrdes be lost. But if they remaine in fapth,
then fapth is the nest & safegard of theyr byrdes:
that is to say, safegarde of theyr good workes,

Of workes.

De uocatione
ne gentium.
lib. I. Cap. iiii.

In sermone
de fide, lege,
et spiritu
sancto.

that the rewarde of them be not vtterly lost. And this matter (whiche saint Augustine at large in many booke disputeth) Saint Ambrose concludeth in fewe wordes, saying: He that by nature would withstande vice, eyther by natural wyl or reason, he doth in vayne garnishe the tyme of this life: and attayneth not the very true vertues. For without the worshipping of the true God, that whiche semeth to be vertue, is vice. And yet most playnly to this purpose writeth S. John Chrysostome in this wyse. You shal fynde many, whiche haue not the true sayth, and be not of the flocke of Christ, and yet (as it appeareth) they flourish in good workes of mercy. Ye shal fynde them ful of pitie, compassion, and geuen to iustice: and yet for all that, they haue no fruite of theyr workes, because the chiefe worke lacketh. For when the Jewes asked of Christ what they should do to worke good workes, he answered: This is the worke of God, to beleue in him, whom he sent. So that he calleth sayth the worke of God. And as soon as a man hath sayth, anon he shal flourish in good workes: for sayth of it self, is ful of good workes: & nothing is good without sayth. And for a similitude, he sayth, that they whiche glister and shyne in good workes without sayth in God, be lyke dead men whiche haue goodly and precious tumbers, and yet it auayleth them nothing. Sayth maye not be naked without workes, for then it is no true sayth: and when it is adioyned to workes, yet it is aboue the workes. For as men that be very men in deede, first haue lyfe, & after

Of woꝝkes.

be noꝝished, so must our fayth in Chꝛist go befoꝛe, and after be noꝝished with good woꝝkes. And life may be without noꝝishment, but noꝝishment can not be without life. A mā must nedes be noꝝished by good woꝝkes, but fyꝛst he must haue fayth: He that doeth good dedes, yet without fayth he hath not life. I can shew a man that by fayth without woꝝkes, lyued and came to heauen: but without fayth, neuer man had life. The theſe that was hāged whan Chꝛist suffered, did beleue onely: & the most merciful God did iustify him. And because no mā shal object, that he lacked tyme to do good woꝝkes, oꝛ els he would haue done them, truth it is, and I wyll not contende therin: But this I wyll surely affirme, that fayth onely saued him. If he had liued, and not regarded fayth, and the woꝝkes therof: he should haue lost his saluacion agayne. But this is pfect that I say, that fayth by it selfe saued him: but woꝝkes by them selues, neuer iustified any man. Here haue ye heard the mynde of saint Chꝛisostome, wherby you maye perceyue, that neyther fayth is without woꝝkes (hauyng oportunitie thereto) noꝛ woꝝkes can auaile to eternal life, without fayth.

Nowe to procede to the thirde parte (whiche in the former Sermon was noted of fayth) that is to saye, what maner of woꝝkes they be, whiche spryng out of true fayth, and leade faythfull men vnto eternal life. This cannot be knowne so wel as by our sauior Chꝛist him selfe, who was asked of a certayn great man, the same question. What

What woꝝkes they are that spryng of fayth.

Matth. xij.

¶.iii.

woꝝkes

Of workes.

Math. ix.

workes shall I do (sayd a prince) to come to euerlastyng life: To whom Iesus answered: If thou wylt come to the eternal life, kepe the commaundementes. But the prince not satisfied herewith, asked farther. Whiche commaundementes: The Scribes and Phariseys had made so manye of theyr owne lawes and tradicions, to byrnyng men to heauen, besyde Goddes commaundementes, that this man was in doubte, whether he should come to heauen by those lawes and tradicions, or by the lawes of God: And therfore he asked Christ whiche commaundementes he ment:

Math. xix.

Whereunto Christ made him a playne answer: rehersyng the commaundementes of God, sayyng:

Thou shalt not kyl, thou shalt not committe adultery, thou shalt not steale, thou shalt not beare false witnes, honour thy father and mother, and loue thy neyghbour as thy selfe. By whiche wordes,

The workes that leade to heauen, be the workes of Gods commaundementes

Christ declared that the lawes of God be the very way that do leade to eternal life: and not the tradicions, and lawes of men. So that this is to be taken for a moost true lesson, taught by Christes owne mouth, that the workes of the moral commaundementes of God, be the very true workes of sayth, whiche leade to the blessed life to come.

Man fro his first fallynge from Gods commaundementes, hath ever ben redy to do the like and to deuise workes of his owne phantasy, to please God withal,

But the blyndnes and malice of man, even from the begynnynge, hath ever bene redy to fall from Gods commaundementes: As Adam the first man, haupyng but one commaundement, that he should not eat of the fruit forbidden: notwithstanding Goddys commaundement, he gaue credite

vnto

Of workes.

vnto the woman, seduced by the subtle persua-
 cion of the serpent, and so folowed his owne wyl,
 and left Gods commaundement. And euer since
 that tyme, all his succession hath bene so blynded
 thzough original synne, that they haue bene euer
 ready to decline from God and his lawe, and to
 inuent a newe waye vnto saluacion, by workes
 of theyr owne deuice: So muche, that almost all
 the worlde forsakynge the true honoꝝ of the onely
 eternal liuyng God, wādzed about in theyr owne
 phantasyes, worshippynge some the Sunne, the
 Moone, the Starres, some Iupiter, Iuno, Dia-
 na, Saturnus, Apollo, Neptunus, Ceres, Bac-
 chus, and other dead men and women: some ther-
 with not satisfied, worshipped diuers kyndes of
 beastes, byrdes, fishe, foule, and serpentes: euery
 region, toune and house, in a maner beynge deu-
 ded, and settynge by ymages of suche thynges as
 they liked, & worshippynge the same. Suche was
 the rudenes of the people, after they fell to theyr
 owne phantasyes, & left the eternal liuyng God,
 and his cōmaundementes, that they deuised in-
 numerable Images, and goddes. In whiche er-
 rour and blyndnes they dyd remayne, vntyl such
 tyme as almightie God, pitying the blyndnes of
 manne, sent his true Prophete Moses into the
 worlde, to rezeheude this extreme madnes, & to
 teache the people to knowe the only liuyng God,
 and his true honoꝝ and worshippe. But the cor-
 rupte inclinacion of man, was so muche geuen
 to folowe his owne phantasyes, & as you would
 say

The deuises
 and ydalatry
 of the gentes

Of workes.

say, to fauor his owne byrde, that he brought by him selfe, that al the adimonicions, exhortacions, benefites and threatenynge of God, could not kepe him from suche his inuentions.

The deuises
and ydolatrie
of the gentiles

For notwithstanding al the benefites of God, shewed vnto the people of Israel, yet when Moses went by into the mountayne, to speake with almighty God: he had tarped there but a fewe dayes, when the people beganne to inuent newe goddes. And as it came into theyr heades, they made a calfe of gold, and kneeled doune and worshipped it. And after that, they folowed the Moabites, and worshipped Beelphegor the Moabites god. Reade the booke of Judges, the bookes of the kynge and the Prophetes, and there you shal fynde howe inconstant the people were, how ful of inuencions, and moze ready to runne after theyr owne phantasies, than Gods most holy commaundementes. There shal you reade of Baal, Moloch, Chamos, Mochom, Baalpeor, Asaro, Beel the dragon, Driapus, the brasen Serpent, the. xii. signes, and many other: vnto whose ymages the people with great deuotion, inuented pilgrimages, preciousely deckyng and celsyng them, knelyng doune and offeryng to them, thynkyng that an high merite befoze God, and to be esteined aboue the preceptes and commaundementes of God. And where at that tyme, God commaunded no sacrifice to be made, but in Hierusalem onely, they did cleane contrary, makyng altars and sacrifices euery where, in hilles, in wod-

des

Of woꝝkes.

Des, & in houses, not regardinge gods commaun-
 dementes: but esteemyng their owne phantasies
 & deuocion, to be better then them. And the errour
 hereof was so spred abroad, that not only the vn-
 learned people, but also the priestes and teachers
 of the people, partely by gloꝝy and auarice were
 corrupted: & partly by ignorance blyndely sedu-
 ced with the same abominacyons, so muche
 that kynge Achab, hauing but only Helias a true
 teacher and minister of god, there were. viij. C.
 & l. priestes that perswaded him to honoꝝ Baal,
 and to do sacrifice in the wooddes or groues.
 And so continued that horrible errour, vntyl the
 thre noble kynges, as Josaphat, Ezechias, and
 Josias, gods elect ministers, destroyed the same
 clerely: and reduced the people from suche theyꝝ
 fayned inuencions, vnto the very commaunde-
 mentes of god. For the whiche thing, theyꝝ im-
 mortall rewarde and gloꝝy, dothe and shall re-
 mayne with god for ever.

And besyde the foresayde inuencions, the in-
 clinacion of man to haue his owne holye deuoci-
 ons, deuysed newe sectes and religions, called
 Phariseis, Saduceis, and scribes: with manye
 holy & godly tradicions, and ordinaunces (as it
 seemed, by the outwarde apperaunce, and goodly
 glistering of the woꝝkes) but in very deede al ten-
 ding to Idolatry, Supersticion and hypocrisie,
 theyꝝ hartes within beyng full of malice, pryde,
 couetousnes, and all iniquitie: Agaynst whiche
 Sectes, and theyꝝ pretended holynesse, Christe
 I cryed

Religions &
 sectes among
 the Jewes.

Of woꝝkes.

Math. xxiii.

cryed out moze vehemently then he dyd against any other persones, sayinge, and often repetinge these woꝝdes. Wo be to you scribes & phariseis, ye Hypocrites, for you make cleane the vesselle without, but within you be full of rauin and fylthynes: Thou blinde Pharise, and Hypocrite, first make the inward part cleane. For not withstanding all the goodly tradicions & outwarde shewe of good woꝝkes, deuised of their owne ymaginacion, wherby they appered to the world moſte religious and holy of all men: Yet Chriſte who ſawe theyꝝ hartes, knew that they were inwardely in the ſight of god, moſte vnholy, moſte abominable, and fartheſt from God of all men. Therfore ſayde he vnto them, Hypocrites, the Prophet Eſaye ſpake ful truly of you, when he ſayd. This people honour me with theyꝝ lippes, but theyꝝ harte is farre from me: They woꝝſhip me in bayn that teach doctrines and commaundementes of men: For you leaue the commaundementes of god, to kepe your owne tradicions.

Math. xv.

James lawes muſt be obſerued, and kept, but not as goddes lawes.

And though Chriſte ſayde, they woꝝſhipped God in vain that teache doctrines and commaundementes of men, yet he ment not therby to ouerthrow al mennes commaundementes, for he himſelfe was euer obedient to the princes, and theyꝝ lawes, made for good oꝝdꝛe and gouernaunce of the people: But he reprobued the lawes & tradicions made by the ſcribes & phariſeis, which were not made onely for good oꝝdꝛe of the people (as the ciuile lawes wer) but they wer ſo highly extolled

Of workes,

tolled, that they wer made to be a ryght and sincere worshipping of god, as they had ben equall with goddes lawes or aboue theym: for manye of Goddes lawes coulde not be kepte, but were fayne to geue place vnto them. This arrogancie God detested, that man shoulde so auance hye lawes, to make them equal with goddes lawes, wherewithin the true honorynge and right worshipping of god standeth, and to make his lawes for theym to be omitted. God hath appoynted his lawes, wherby his pleasure is to be honored. His pleasure is also that all mannes lawes being not contrary to his lawes, shall be obeyed & kept, as good & necessary for every comon weale, but not as thinges, wherewithin principally his honor resteth: And all Ciuile and mannes lawes, eyther be or shoulde be made, to induce men the better to obserue goddes lawes: that consequently god shoulde be the better honored by theym. Howebeit, the Scribes and phariseis were not contente that theyr lawes shoulde be no hygher esteemed then other positiue and ciuile lawes, nor would not haue theym called by the name of other tempoꝛal lawes, but called theym holy and godlye tradicions, and would haue theym esteemed, not onely for a right and true worshipping of God (as goddes lawes be in deede) but also to be the moſte hyghly honorynge of God: to the whiche, the commaundementes of god, shoulde geue place. And for this cause dyd Christe so vehemently speake agaynst theym, sayinge: Poure

Holy tradicions
are wor
shipped as gods
lawes.

Luke. xxi.

Of workes.

Holy tradicions
were este-
med as Gods
lawes.

Holynes of
manes deuice
is commonly
occasion that
god is offen-
ded.

Math. xv.

tradicions which men esteeme so high, be abhomi-
nation before god. For commonly of suche tradis-
cions, foloweth the transgressiō of goddes com-
maundementes: and a more deuotion in the ob-
seruing of such thinges, and a greater conscience
in breakeynge of them, then of the commaunde-
mentes of God. As the Scribes and Phariseis
so superstitiously & scrupulously kepte the Sab-
both, that they were offended wth Christ, because
he healed sicke men: & with his apostles, because
they beyng soze hongrye, gathered the eares of
corne to eat, vppon that daye. And because his
disciples washed not theyr hādes so often as the
tradicions requyred, the Scribes and phariseis
quareled with Christ, saying: Why do thy disci-
ples breake the tradicions of the seniours? But
Christe objected agaynst them, that they for to
obserue theyr owne tradicions, did teach men to
breake the very commaundementes of God. For
they taught the people such a deuociō, that they
offered theyr gooddes into the treasure house of
the temple, vnder the pretēce of goddes honour:
leauing theyr fathers & mothers (to whom they
were chiefly bound) vnholpē. And so they brake
the cōmaundementes of god, to kepe theyr owne
tradicions. They esteemed more an othe, made by
the golde or oblacion in the temple, than an othe
made in the name of god him selfe, or of the tem-
ple. They wer more studious to pay their tithes
of small thinges, then to do the greater thinges
commaunded of God: as workes of mercy, or to
do iustice

Of workes.

Do iustice, or to Deale syncretely, bryghtlye, and
faythfully with God and man (these saith Christ
ought to be done, & thother not omitted.) And to
be shorte, they were of so blynd iudgement, that
they stumbled at a strawe, & leped ouer a blocke:
they wold, as it wer nicely take a fly out of their
cup, and dzyinke doune a whole camel. And ther-
foze Christ called them blynde guides, warning
his disciples fro tyme to tyme, to escheue theyr
doctrine. for although they semed to the worlde
to be mooste perfite men, bothe in liuyng and tea-
ching, yet was their life but hipocrisie, and their
doctrine but sower leuē, mixt with supersticion,
idolatry, and preposterous iudgement: settynge
by the tradicions and ordynaunces of man, in
the stede of goddes commaundementes. Thus
haue you heard, howe muche the worlde from the
beginnyng vntyll Christes tyme, was euer redy
to fall from the commaundementes of god, and
to seke other meanes to honoz and serue hym, af-
ter a deuocion imagined of their owne heades:
and how they extolled their own tradicions, as
high or aboue gods commaundementes: which
hathe happened also in our times (the moze it is
to be lamented) no lesse then it dyd emonge the
Iewes, and that by the corrupció, or at the least
by the negligence of them that chiefly ought to
haue preferred Gods commaundementes, and
to haue preserved the syncre and heauenlye doc-
trine left by Christ. What mā hauing any iudge-
ment or learnyng, iorned with a true zeale vnto

Of woꝝkes.

Sectes & religions among christen men.

God, doth not see and lament to haue entered in to Christes religion, suche false doctrine, supersticion, idolatry, hipocrisie, and other enormities and abuses: so as by lytle and lytle thorough the sower leuē therof, the swete bread of Gods holy woꝝde hath bene muche hindzed and layed aparte. Neuer had the Jewes in theyꝝ most blindness, so manye pylgrimages vnto Images, noꝝ bled so muche kneeling, kissing, and censinge of theym, as hath ben bled in our tyme. Sectes & fained religions wer nether the foꝝty part so manye among the Jewes, noꝝ moze superstitiously and vngodly abused, the of late dayes they haue bene among vs: which sectes and religions, had so manye hypocriticall woꝝkes in theyꝝ state of religion (as they arrogantly named it) that their lampes (as they sayde) cāne alwayes ouer:able to satisfye, not onely foꝝ theyꝝ owne sinnes, but also foꝝ al other theyꝝ benefactors, bꝝ others, and sisters of theyꝝ religiō, as most vngodly & craftely they had perswaded the multitude of ignorant people: kepinge in diuers places, as it were martes oꝝ markettes of merites, beyng full of theyꝝ holpe reliques, images, shrines & woꝝkes of supererogaciō, redy to be sold. And al thinges whiche they had, were called holpe: holpe coules, holpe gyꝝdels, holpe pardoned beades, holpe shoes, holpe rules, & all full of holynes. And what thing can be moze folish, moze superstitious, oꝝ vngodly, then that men, womē & childꝛē, shoulde wear a friers coat to deliuer the frō agues oꝝ pestilēce

Of woꝛkes.

oꝛ when they dye, oꝛ wheꝛ they be buried, cause it to be cast vpon them, in hope therby to be saued. Whiche supersticion, althoughe (thanks be to God) it hath bene litle bled in this realme, yet in diuers other realmes, it hath bene & yet is bled, among many, both learned and vlearned. But to passe ouer the innumerable superstitiousnes, that hath bene in straunge apparel, in silence, in dormitoꝛy, in cloyster, in chapter, in choise of meates, & in dꝛynkes, and suche lyke thinges: let vs consydeꝛ, what enormyties and abuses haue bene in the theꝛe chiefe pꝛincipall pointes, which they called the theꝛe essencialles of religion: that is to say, obedience, chastitie, & wylfull pouertie.

Fyꝛst, vnder pꝛetence of obedience to theꝛe father in religion (which obedience they made theꝛe selues) they wer exempted by theꝛe rules and canons, from the obedience of theꝛe natural father and mother, & from the obedience of Emperoure and kyng, and al tempoꝛal power: whom of very duety by Gods lawes, they were bound to obey. And so the pꝛofession of theꝛe obedience not due, was a renunciation of theꝛe due obedience. And how theꝛe pꝛofession of chastitie was obserued, it is moꝛe honeste to passe ouer in silence, & let the woꝛld iudge of that, which is wel knowen, then with vnchast woꝛdes, by expꝛessing of theꝛe vnchast lyfe, to offende chaste & godly eares. And as foꝛ theꝛe wylfull pouertie, it was such, that when in possessions, Jewels, plate & riches, they were equal oꝛ aboue marchantes, gentilmen, Barons

earies

The theꝛe
chiefe bowes
of religion.

Of workes.

earles and dukes, yet by this subtill sophisticall terme, *Propriū in cōmuni*, they deluded þ world, perswading, that notwithstanding al their possessions & riches, yet they obserued their bowe, & were in wylful pouertie. But for al their ryches, they might neyther helpe father nor mother, nor other that wer in dede-very neddy and poze, with out the licēce of their father abbot, prioz, or warden. And yet they might take of euery man, but they might not geue ought to any mā, no not to them, whom the lawes of God bound them to helpe. And so thzough their tradicions & rules, the lawes of god could beare no rule with them. And therfore of them might be most truely said, that, whiche Chziste spake vnto the Phariseis, You breake the commaundementes of God, by your tradicions: you honoz God with your lippes, but your heartes be farre from him. And the lōger prayers they bled by day and by night, vnder pretence of suche holynes, to get the fauor of wydowes & other siple folkes, that they mighte syng trentals & seruice for theyz husbandes and frendes, & admit them into their suffrages: the moze truly is verified of thē the saying of chzist: Wo be to you Scribes and Phariseis, hipocrytes, for you deuour wydowes houses, vnder colour of long prayers, therfore your dampnacion shall be the greater. Wo be to you Scribes and Phariseis, hipocrites, for you go about by sea & by land, to make mo nouices and netwe bzythzen: & when they be admitted of your secte, you make them

Math. xvi.

Math. xxiii.

Of Images.

them the children of bel, made them your selues be.
 Honor be to god, who did put light in the heart
 of hys faithful & true minister of moste famous
 memory, hyng Henry the eight: and gaue him the
 knowledge of hys worde, and an earnest affection
 to seke hys glory, and to put away al suche super-
 stitious and pharisaicall sectes, by Antechrist in-
 uented, and set by agaynste the true worde of God,
 and glory of hys moste blessed name: as he gaue
 the lyke spirite vnto the moste noble and famous
 princes, Josaphat, Iolias and Ezechias. God
 graunt all vs the kynges highnes faithful and
 true subiectes, to feede of the swete and sauour
 bread of Gods owne worde, and (as Christe com-
 maunded) to eschewe al our pharisaicall and pa-
 pistical leuen of mans fained religion: whiche,
 although it were before God moste abominable,
 and contrary to Gods commaundementes, and
 Chyestes pure religion, yet it was erolled, to be
 a moste godly lyfe, and highest state of perfection:
 As though a man myght be more godly and more
 perfite by keeping the rules, tradicions, and prescrip-
 tions of men, then by keeping the holy commaun-
 dementes of GOD. And hereby to passe ouer the
 vngodly and counterfeyte religions, let vs reuerse
 some other kindes of papistcail superstitions and
 abuses, as of beades, of lady plasters and rola-
 ries, of .xv. Dag, of S. Barnardes beere, of
 sayncte Agathys letters, of purgatory, of Paines
 satisfactory, of stations and Iubiles, of fained
 reliques, of halowed beades, belles, breade, wa-
 ter

Other deuot-
 ion and super-
 stitions.

Of bookes.

Decrees and
decretals.

ter. Salmes, candel, fyre, and suche other of superstitious fastynges, of fraternities, of pardons, with suche like marchaundise: which were so esteemed and abused to the great prejudice of Goddes glory & commaundementes, that they were made moſte high and moſt holy thynges, whereby to attayne to the eternal life, or remiſſion of ſinne. Yea alſo hapne inuencions, vnfaythfull ceremonies, & vngodly lawes, decrees and counſels of Rome, were in ſuche wyſe auanced, that nothyng was thought comparable in authoritie, wiſedome, learning and godlynes, vnto the. So that the lawes of Rome as they ſayde, were to be receyued of al men, as the. iiii. Euangelistes: to the whiche al lawes of princes muſt geue place. And the lawes of God alſo, partly were omitted & leſſe eſtimated, that the ſayde lawes, decrees & counſels, with their traditions and ceremonies, myght be more duely obſerued, & had in greater reuerence. Thus was the people through ignorance ſo blinded with the goodly ſhewe and appareance of thoſe thynges, that they thoughte the obſeruyng of them to be a more holynes, a more perſeuerance ſeruite & honouring of God, and more pleaſyng to God, than the keeping of Gods commaundementes. Suche hath bene the corrupt inclination of mānner, ſuperſti- cionſly geuen to make new honoryng of GOD, of his owne head, and then to haue more affectiō and deuotion to obſerue that, then to ſearche out Gods holy commaundementes, and to kepe the. And furthermoze to take Gods cōmaundemētes

Of Works

for mens conuincement, & thereby to be
 ministers for Gods glory and honour, peace and
 the highest & most profitable help of all such
 which are in need. And so being all agreed that
 none was learned out of him a small number of the
 know, as at the last would be a hard saying
 the truth, to separate Gods commandments
 from the commandments of man: and therefore
 did George make certain additions, & added
 his religion, & offered to the same, great
 contention, with all such as were in the
 church.

Therefore, as you have now said to the right
 and pure honoring of God, as ye have an eye
 regards to your own soules; and to the life that
 is to come, which is both without payre; and
 without end, apply your selves chiefly about al
 thing, to read and to hear Gods word; make
 diligently therein, what his will is you shall do, &
 with all your endeavour apply yourselves to fo
 lowe the same. First you must have an assured
 faith in God, and give your selves wholly into
 hym: loue hym in prosperitie and aduersitie, and
 dread to offend hym enermore. Then for his sake,
 loue all men, frendes & foes, because they be his
 creation and ymage; & redeemed by Christe as ye
 are. Cast in your myndes how you may do good
 vnto all men, vnto your powers, and hurte no
 man. Obey all your superiours and gouernours,
 serue your maysters faithfully and diligently,
 as wel in their absence as in their presence, not for
 dreade of punishment onely, but for conscience

In which
 case of
 of gods
 commandments
 are.

It shalbe reue
 all of Gods
 commandments
 men.

Of workers.

Take, knowynge that you are bounde so to do, by
Gods commaundementes: wyl say not your fa-
thers and mothers, but honor them, help them,
and please them to your power. Oppresse not, kill
not, beat nor, neyther slay: neither use hate any man,
but love all men, speake well of all men: helpe and
succoure every man as you may, yett even your
enemies that hate you: that speake much of you,
and that be hurt you. Take no mans goodes,
nor covet your neighbours goodes wrongfully,
but content your selfes with that, whiche ye get
truely, and also bestowe your owne goodes cha-
ritably, as neede and case requirith. Oyle all ydo-
latrie, witchecraft, and petyrie. Commit no ma-
ner of adultery, fornication, nor other unchastnes,
in word nor in dede with any other mans wyfe, nor
dowe, mayde, or other wyfe. And travaile you con-
tinually during your life thus, in the observing
the commaundementes of God (wherin consisteth
the pure, principall and direct honor of God, and
whiche (wrought in faythe) God hath ord-
dayned to be the right trade and path-
way vnto heauen:) You shall not:
saye as Christe hath promi-
sed, to come to that blessed
and eternall life, where
you shall live in glo-
ry & joy with god
for ever.
To whom be laude, honor and impery
for ever and ever. Amen.

An homilie of christian loue



For sundries that be
 good to be taught into
 christen people, there is no
 thing more necessary to be
 written of, and more called
 upon, then christianite, all
 for that all manner of men
 are of unchristianite, or con-

tayned in it, as also that the decay thereof is the
 ruine of the worlde, the banishment of beaue, and
 the cause of all vice. And forasmuch as we misse
 euery man maketh and frameth to himselfe a
 ritte, after his owne appetite: and how detestable
 soeuer his life be, both unto God and man, yet he
 peeuishly with him selfe sayd, I am a good
 ritte? Therefore you shall heere haue a true and
 playne description of Charitie, not of man's con-
 gination, but of the very word and substance of
 our santon Jesus Chryste. In which description
 euery man, (as it were in a glasse) may beholde
 hymselfe, and see playnly without excuse, whether
 he be in the true charitie or not.

Charitie is to loue God with all our heart, all our
 life, and all our powers and strength. And all our
 heart, that is to say, that our heart should be
 be set to beleue his word, to trauaile in him, and to
 loue him about al other thynges that we loue best,
 in heauen or in earth. With all our life, that is
 to say, that oure chiefe ioye, and de. tie, be set vpon
 him.

What char-
 itie is.

The loue of
 God.

hym and his honoꝝ, and the whole life geuen bu-
to the seruice of hym aboue all thynges, with hym
to liue and dye, and to forsaꝛe all other thynges,
rather then hym. For he that loueth his father or
mother, sonne or daughter, houle or lande, more
then me sayth Christ ys not worthy to haue me.
With al our powers, that is to say, that with our
handes and feet, with oure eyes and eares, oure
mouthes and tongues, & with al other partes &
powers, both of body and soule, we should be ge-
uen to the keeping & fulfilling of his comman-
dementes.

The love of
the neighbor.

This is the first and principall parte
of charitie, but it is not the whole: For charitie is
also to loue euery man, good and euill, frende and
foe: And whatsoeuer can be geuen to the con-
trary, yet neuer ceases to beare good will & heart
vnto euery man, to life our selues wel vnto them,
as well in wordes and countenaunce, as in al our
outwarde actes and dedes. For so Christ himself
taught, and so also he performed in dede.

Of the love of G. O. D. he taught in this wise bu-
to a Doctor of the lawe, that asked him, whiche
was the great and chief commaundement in the
lawe. Loue thy Lord God (sayd Christe) with all
thy heart, with al thy life and with all thy mynde.
And of the love that we ought to haue amonge
our selues eche to other, he teacheth vs this, you
haue heard & taught in tymes past: Thou shalt
loue thy frende, and hate thy foe, but I tell you
loue your enemyes, speake well of them that dis-
fame you, and speake euell of you: do well to the
that

Mat. h. xxi.

Mat. h.

Of charitie.

that haue you pray for them that hate and persecute you: that you may be the children of your father that is in heauen. For he maketh his sunne to rise both vpon the euill and good, and sendeth raine to iust and vniuste. For if you loue them that loue you; what reward shall you haue? for not the publicans like this. But if you speake well onely of them, that be your brethren, & deare beloued frendes, what greater matter is that? Doe not the heathen the same also? But he be the very wordes of our Sauour Christ, touching the loue of our neighbour. And for as much as the Phariseis (with their most pernicious traditions, false interpretations & glosses) had corrupted, and almost utterly suppressed this parowell of Goddes lively worde, touching this loue & charitie pertained only to a mans frendes; and that it was sufficient for a man to loue them which he do loue hym, and to hate his foes: therefore Christ opened this well againe, purged it, & scoured it, by geuing vnto his godly law of charitie, a true & cleere interpretation, which is this: that we oughte to loue euery man, both frende and foe: adding thereto, what comoditie we shall haue thereby; and what incomoditie by toying the contrary. What thing can we wish so good for vs, as the eternall heauely father, to repute and take vs for his childre? And this shall we be sure of (saith Christ,) if we loue euery man without exception. And if we do otherwise (saith he) we be no better then the Phariseis, Publicans, and heathen.

Of charitie.

Heathen, & shall haue our reward with them: that is to be excluded from the number of gods electe children, and from hys everlastyng inheritaunce in heauen. Thus of true charitie, Christe taught, that every man is bounde to loue God aboue all thynges, and to loue every man, frende and foe.

John. v.

Math. xxvi.

And thus lykewylse he dyd vse hym selfe, exhortyng hys aduersaries, rebukynge the faultes of hys aduersaries, and whan he coulde not amende them, yet he prayed for them. fyrst he loued God hys father aboue all thynges, so muche that he sought not his owne glory and will, but the glory and will of his father: I seeke not (sayde he) myne owne will, but the will of hym that sent me. Nor he refused not to dye, to satisfie his fathers will, saying: Yf it may be, let this cup of death go from me, yf not, thy will be done, and not myne. He loued also not onely hys frendes, but also hys enemies, whiche in their hartes bare excedyng greate hatred agaynst hym, and in their tongues spake al euill of hym, and in theyr actes and dedes pursued hym with all their might and powre, euen vnto death. Yet all thys notwithstandinge, he withdrew not hys fauour from them, but styl loued them, preched vnto them, of loue rebuked their false doctrine, their wicked liuing, and dyd good vnto them, pacientlye acceptyng whatsoeuer they spake or dyd agaynst hym. When they gaue hym euyl wordes, he gaue none euil again, when they dyd stryke hym, he did not smite again: And when he suffred death, he did not slea them, nor threten them,

Of charitie. 10

them; but prayed for them, & referred all thinges to his fathers will. And as a shepheard ledde into the shambles to be slayne, and as a lamb that is thorne of his flese, make no noyse nor resistance: euen so went he vnto his death, without any repugnance or openyng of his mouth; to save any euill.

Act. viii.
Act. viii.

Thus haue I describ'd vnto you, what charitie is, aswell by the doctryne, as by the example of Christ him selfe. Wherby also every man may without error, knowe him selfe, what state & condition he standeth in: whether he be in charitie, (and so the chyld of the father in heauen) or not. For, although almost every manne perceiueth him selfe to be in charitie, yet lette hym examyne none other man, but his owne harte, his lyfe and conuersacion, and he shall not be deceyued, but truly decreme and iudge whether he be in perfect charity or not. For he that followeth not his owne appetite and will, but geueth him selfe vnto God, to do al his will and commaundementes, he maye be sure, that he loueth God aboue all thynges, and els surely he loueth him not right soeuer he pfernde: As Christ sayd by Iohn me, keepe my commaundementes: For he that keepeth my commaundementes, and keepeth them, he it is (sayth Christ) that loueth me. And againe he sayth: he that loueth me, will keepe my wordes, and my father will loue him, and we will come to hym, and dwelle with him. And he that loueth me not, will not keepe my wordes. And

Joh. xiii.

I

lyfe will

Of charitie.

1. Joh. iii.

Whosoever, he that beareth good harte and mynde, and sheweth wth his tongue, and dedes, unto every man, frende and foe, he maye knowe thereby, that he hath charitie. And then he is sure also, that almyghtie God; taketh him for his deere beloved sonne, as saint John sayth: Hereby manifestlye are knowen the children of God, from the childre of the devill. For whosoever dothe not love his brother, belongeth not unto God.

Agaynst carnal men, that will not forgive their enemies.

But the peruerse nature of man, corrupt wth sinne, and destitute of goddes worde and grace, thinketh it against al reason, that a man shoulde love his enemye, and hath manye persuasions which induceth him to the contrarie. Agaynst all whiche reasons, we oughte aswell to sette the teaching, as the lyvinge of oure saviour Christe, who loving us (whē we were his enemies) doth teache us to love oure enemyes. He did patiently take for us many reproches, suffered beatynge, & moste cruel deathe. Therefore we be no members of hym, yf we will not folowe hym. Christ (sayeth saint Peter) suffered for us, leaving us an exāple that we should folowe hym.

1. Peter, ii.

Furthermore we muste consider that to love our frendes, is no more but that whiche theues, adulterers, homicides, and all wicked persones doe: in so much, that Jewes, Turkes, Infidelles and all brute beastes, doe love them that be their frendes, of whome they haue their lyfynge, or any other benefytes. But to love enemyes, is the propre condicion onely of them, that be the children

Of charitie.

children of God, the disciples and followers of
Christe. Notwithstanding, man's free will
and corrupte nature, travaileth over deeply many
tymes the offence and displeasure done unto hym
by enemies: and thinketh it a burden intolera-
ble to be bounde to love them, that hate him. But
the burden should be easy y enough, if (on the other
side) every man would consider, what displeasure
he hath doone to his enemye agayne, and what
pleasure he hath receyved of his enemy. And yf
we fynde no egall recompence, neyther in recey-
ving pleasures of our enemye, nor in rendering
displeasure unto him agayne: then let us con-
sider & displeasures, whiche we have done against
almighty God: how often, and howe grievously
we have offended hym. Wherof, if we would have
of God forgiveness, there is none other remedy,
but to forgive the offences, done unto us, whiche
be very small in comparison of our offences done
against God.

And yf we consider that he, whiche hath of-
fended us, Deserveth not to be forgiven of us, let
us consider agayne that we muche less deserve
to be forgiven of God. And although our enemye
deserve not to be forgiven for his owne sake, yet
we ought to forgive hym for Gods sake: con-
sidering howe great and many benefites we have
receyved of hym, without our desertes; and that
Christe hath deserved of us, that for his sake we
shoulde forgive them theyr trespasses committed
against us.

Of charitie.

But here maye ryle a necessarie question to be dissolued. If charitie require to thinke, speake, & do wel vnto euery mā, both good and euill: How cā magistrates execute iustice vpon malefactours, with charitie? Howe can they cast euill men in pryson, take awaye theyr goods, and somtyme theyr lyues, accordinge to lawes: yf charitie wil not suffer them so to doe?

Charitie
hath two of-
fices.

Hereunto is a playne & a bryefe answer, that plagues and punishmentes be not euill of them selfes, yf they be well taken of limocentes: and to an euill man, they are both good and necessarye, and maye be executed, accordynge to charite: & with charitie shoulde be executed. For declaraciō wherof, you shall vnderstande, that charitie hath two offytes, the one contrarie to the other: and yet bothe necessarye to be vsed vpon menne of contrary sorte, and disposicion. The one office of charitie is, to cheryshe good and innocent men: Not to oppresse them with false accusaciōs, but to encourage them wyth rewardes to do well, and to perseuer in well doynge: defending them wth the sword from theyr aduersaries. And the office of Bishops and pastours, is to laude good men, for well doynge, that they maye perseuer therein, and to rebuke and correcte by the worde of God, the offences and crymes of all euill disposed persons.

The other office is, to rebuke, correcte and pounyshe vice, without acceptacion of persones, and this is to be vsed agaynst them only, that be euill men and malefactours. And it is as wel the office
of

Of charitie.

of charitie, to rebuke, pynnysh and correcte them
that be euyl, as it is to cherysh and reward them
that be good and innocent. Sainct Paule decla- Rom. xiii.
reth wytyng to the Romanes, sayinge that the
high powerts are ordeyned of god, not to be de-
full to them that do wel, but vnto malefactorous,
to drawe the sword, to take vengeance of him
that committeth the sinne. And sainct Paul byd-
deth Timothe constantly and vehemently, to re- I. Timo. v.
buke synne, by the worde of God. So that bothe
offices should be diligently executed to impugne
the kyngdome of the deuyll: the preacher with the
worde, and the gouernour with the sword. Elles
they loue neyther God, nor theym whom they go-
uerne, yf for lacke of correction, they wilfully suf-
fer God to be offended, and them whome the go-
uerne to perishe. For as euery louinge father cor-
recteth his naturall sonne, when he doeth amysse,
or elles he loueth him not: So all gouernours of
Realmes, Countreys, Townes, & houses, should
louingly correcte them which be offenders vnder
theyr gouernaunce: And cherysh them which lyue
innocently: yf they haue any respect, eyther vnto
God and theyr office, or loue vnto them, of whom
they haue gouernaunce.

And suche rebukes and punishmentes of them
that offende, must be done in due tyme, least by
delay, the offenders fall headlinges into all ma-
ner of mischief, and not onely be euil them selves,
but also do hurt vnto many men: drawinge other
by theyr euil example, to sinne and outrage after
them.

Of charitie.

them. As one thiefe may bothe robbe many men,
and also make many thieues: and one sedycious
person may allure many, and noye a hole towne
or contrey. And suche euill personnes that be so
great offenders of god, & the common weale, cha-
ritie requirerh to be cut of from the bodye of the
comon weale, lest they corrupte other good & ho-
nest personnes: lyke as a good surgeon cutteth
awaye a putrified, and festered membeze, for loue
he hath to the whole bodye, least it infecte other
membres adioyninge to it. Thus it is declared
vnto you, what trewe charitie or Christian loue
is, so playnlye, that no man nede to be deceyued.
Which loue whosoener kepeth, not only toward
god (whome he is bounde to loue aboue all thin-
ges) but also toward his neighbour, as wel frend
as foo, it shall surely keepe hym from all offence
of god, and iuste offence of man. Therefore beare
well awaye thys one shorte lesson, that by trewe
christian charitie, God ought to be loued aboue
all thinges, and all men ought to be loved, good
and euill, frende and foo, & to all suche we ought
(as we may) to doe good: those that be good, of
loue, to encourage & cherish, because they be good:
and those that be euill, of loue, to procure theyr
correction and dewe punishment, that they maye
thereby, eyther be brought to goodnes, or at the
lest, that god and the common welth maye be the
lesse hurte and offended. And yf we thus directe
our lyfe, by christian loue & charitie, then Christe
doth promise, and assure vs, that he loueth vs,
that

Of charitie.

that we be the children of oure heauenlye father,
reconcyled to hys sauoure, verye membyes of
Chyiste, and that after this shorte tyme of this
present and mortall lyfe, we shall haue with him
eternall lyfe, in his euerclastinge kingdome
of heauen: Therefore to hym, with
the father and holy gooste, be
all honour and glozve,
nowe and euer.
Amen.

Against swearing and perjury.



Almyghtye God, to the intente his most holye name shoulde be had in honour, and evermore be magnified of the people, commaundeth that no man should take his name vaine-lye in his mouthe: threatening punishment vnto him, that irreuerently abuseth it, by swearing, forswearing, and blasphemie. To the entente therefore, that this commaundement maye be the better known and kept, it shall be declared vnto you, bothe howe it is lawfull for Christian people to sweare: and also what peryll and daunger it is, vayne-lye to sweare, or to be forsworne.

How and in
what causes
it is lawfull
to sweare.

First, whē Judges requyre othes of the people for declaration of the trueth, or for execution of Justice, this maner of swearing is lawfull. Also when men make faythfull promises with attestacion of the name of God, to obserue couenantes, honeste promises, statutes, lawes, and good customes, as Christian princes do in their conclusions of peace, for conseruation of comon welthes: And priuat persons, promise their ffidelitie in matrimonye, or one to an other in honest and trewe frendship: And all men, when they do sweare to kepe common lawes, or locall statutes, and good customes for dewe orde to be had and continued amonge men: when subiectes doe sweare to be true and faythfull to theyr kynge and soueraigne
loꝛde

Of swearing.

lorde: And when iudges, magistrates, and officers sweare, trowlye to execute theyr offices: and when a man would affirme the truche, to the settinge furth of gods glozve (for the saluacion of the people) in open preaching of the gospell, or in geuyng of good counsaile, pryncipallye for theyr soules health. All these maner of swearynge for causes necessarie & honest, be lawfull. But when men do sweare of custome, in reasoninge, byringe and sellynge, or other daylye communication (as many be common & great swearers) suche kynde of swearinge is vngodly, vnlawfull, and prohibited by the commaundement of God. For suche swearynge is nothinge elles but takynge of goddes hollye name in vayne. And here is to be noted, that lawfull swearinge is not forbidden, but commaunded of almightie God. For we haue exam-ples of Chryste, and godly men in holy scripture, that did sweare them selues: and requyred othes of other lykewise. And goddes commaundement is: thou shalt drede thy Lorde God, and shalt sweare by his name. And almightie God by his prophet Dauid, sayeth: All men shall be praysed that sweareth by him.

Deut. vi.

Psal. lxxii.

Thus dyd our saulour Chryste sweare dyuerse tymes, sayinge: verelye verelye. And saint Paule sweareth thus: I call God to wytnesse. And Abraham (warynge olde) requyred an othe of his seruaunte, that he shoulde procure a wyfe for his sonne Isaac, whiche shoulde come of his owne kynred: and the seruaunt did sweare that

Gen. xxii.

¶

he

Of swearing.

he woulde perfourme his masters will. Abraham also beyng required, dyd sweare vnto Abimelech, the kyng of Geraris, that he should not hurt hym, nor hys posteritie. And so likewise did Abimelech sweare vnto Abraham. And Dauid dyd sweare to be, and continue a faythfull frende to Ionathas: and Ionathas dyd sweare to become a faythfull frend vnto Dauid.

Also God once commaunded, that yf a thinge were layde to pledge to any man, or leste wyth him to kepe, if the same thinge were stolne, or lost, that the keeper therof shoulde be sworne before iudges, that he dyd not conuey it awaye, nor vsed any decepte, in causynge the same to be conueyed awaye, by hys consent or knowledge. And saint Paul sayeth: that in all matters of controuersie betwene two persones, where as one sayth yea, and the other nay, so as no dewe profe can be had of the truthe: the ende of euery suche controuersie must be an othe, mynistrd by a iudge. And mozeouer. God by the Prophete Hieremye sayeth: Thou shalt sweare, the lord liueth, in truthe, in iudgement, in righteousness. So that who so sweareth when he is requyred of a iudge, let him be sure in his conscience, that his othe haue these thre condicions, and he shall neuer nede to be as frayd of periury.

Firste he that sweareth muste sweare truly: that is, he muste (secludyng all fauour and affection to the parties) haue the truthe only before his eyes, and for loue therof, say and speake that,

which

Gen. xxi.

Heb. vi.

Hier. iiii.

What edibici
one a lawfull
oathought is
hane.

Of swearing.

which he knoweth to be trueth, and no further.
The seconde is: he that taketh an othe, must do it
with iudgement, not rashly and vnadvisedly, but
soberly, consyderynge what an othe is.

The thyrde is: he that sweareth, muste sweare in
righteousnes: that is, for the very zeale and loue
whiche he beareth to the defence of innocencie, to
the mayntenaunce of the trueth, and to righteous-
nes of the matter or cause, all profite, disprofite,
all loue, and fauour vnto the person, for frende-
shipp or kyndred, layde aparte. Thus an othe, (yf
it haue with it, these thre condicions) is a part of
goddes gloze: which we are bounde by hys com-
maundement to gyue vnto hym. For he willet
that we shall sweare onely by hys name: Not
that he hath pleasure in oure othes, but lyke as
he commaunded the Jewes to offre sacrifices vnto
hym, not for any delyght that he had in them,
but to kepe the Jewes from committing of Ido-
latrie: so he commaunding vs to sweare by hys
holp name, doeth not teache vs, that he delygh-
teth in swearynge, but he thereby forbiddeth all
menne to gyue his gloze to any creature, in hea-
uen, earth, or water. Hytherto you see that o-
thes lawfull, are commaunded of God, bled of
Patriarches and Prophetes, of Christ hym selfe,
and of hys Apostle Paule. Therefore Christen
people muste thynke lawfull othes, bothe god-
lye and necessarie. For by lawfull promyses and
couenauntes confyrmed by othes, Dyners, and
theyr countreys are confirmed in common trans-

Why we
be wylled in
scripture. to
sweare by
the name of
God.

Commodity
res haue by
lawful othes
made and oth-
serued.

Of swearing.

quillitie and peace. By holy promises, with attestation of gods name, we be made lyuelve members of Christe: when we professe his religion, receyuing the Sacrament of baptisme. By like holy promise, the Sacrament of matrimonye knitteyth man and wyfe, in perpetuall loue: that they desyre not to be separated, for any displeasure or aduersitie, that shall after happen.

By lawfull othes, whiche kyniges, prynces, iudges, and magistrates doe sweare, commune lawes are kepte inuiolate, iustice is indifferentlye ministred, innocent persones, orphanes, wyddowes, and pooze men, are defended from murderers, oppressours, and thefes, that they suffre no wrong, nor take any harme. By lawfull othes, mutuall societie, amitie, and good ordre is kepte continually in all communalities, as borowghes, cyties, towne, and villages. And by lawfull othes, malefactoures are searched oute, wronge doers are punysshed: and they whiche sustayne wronge, are restozed to theyr ryghte. Therefore lawfull swearynge can not be euill, whiche bringeth vnto vs, so many godlye, good, and necessarie comodities. Wherfore when Christ so earnestly forbade swearinge, it maye not be so vnderstanded, as though he dyd forbyd all manner of othes, but he forbiddeth all vayne swearynge, and forswearinge, bothe by God and hys creatures: as the comen vse of swearinge, in bying, sellyng, and in our daylye communicacion: to thentent euerye Christen mans worde, shoulde be as well

Wayne swea-
ringe forbid-
den.

Of Swearing.

will regarded in suche matters, as if he should confirme hys communication with an othe. For every Christen-mannes worde (sayth saint Hierome) should be so true, that it should be regarded as an othe. And Chrysostome witnessing the same, sayeth: It is not convenient to sweare: for what nedeth vs to sweare, when it is not lawfull for one of vs, to make a lye vnto another.

Peradventure some will saye: I am compelled to sweare, for elles menne that doe commun with me, or do bye & sell with me, wyl not beleue me. To this answereth saint Chrysostome, that he that thus sayeth, sheweth him self to be an vnjust, and a deceyfull personne: for yf he were a trustie manne, and hys dedes taken to agre with his wordes, he should not nede to sweare at all. For he that vseth truthe and playnenesse in hys bargayninge and communication, he shall haue no nede by suche bayne swearing, to bringe him selfe in credence with his neyghbours: nor his neyghbours will not mistruste his sayings. And yf his credence be so muche lost in dede, that he thynketh no man will beleue hym without he sweare, than he maye wel thynke, hys credence is cleane gone. For truthe it is (as Theophilactus writeth) that no man is lesse trusted, than he that vseth muche to sweare: And almightye God by the wise man sayeth: that man whiche sweareth muche, shall be full of sinne, and the scourge of God, shall not departe from his house.

Eccle. xxiij.

But here some men will saye, for excuse

Of Swearing.

of theyr many othes in theyr daylye talke, why
shoulde I not sweare, when I sweare trewely:
To suche menne it maye be sayde: that though
they sweare trewely, yet in swearyng often vnad-
visedly, for trifles, without necessitie, and when
they shoulde not sweare, they be not withoute
faulte: but do take goddes moste holye name in
vayne. Muche more vngodlye and vnwyle men
are they, that abuse goddes most holie name, not
onely in buyng and sellynge of small thinges day-
ly in al places: but also in eatynge, drynking, play-
ing, commonyng, and reasonyng: as yf none of
these thinges myght be done, except in doyng of
them, the moste holie name of god, be commonlye
bled and abused, vaine and vnreuerentlye tal-
ked of, sworn by and forsworne: to the breakyng
of goddes commaundement, and procuremente
of his indignacion. And as well they vse the name
of God in vayne, that by an othe make lawfull
promises of good and honeste thinges, and per-
fourme them not: as they whiche do promise euil
and vnlawfull thinges, & do perfourme the same.

Of suche men that regarde not theyr godly pro-
mises, confirmed by an othe, but wittinglye and
willfully breaketh them, we do read in holy scrip-
ture, two notable punishmentes. first Josue and
the people of Israel, made a leage and saythfull
promise of perpetuall amitie and frendshyp with
the Gabaonites: notwithstandinge, afterwarde
in the dayes of wycked Saul, many of these Ga-
baonites were murdered, contrarye to the sayde
saythfull

Lawfull
othes & pro-
mises would
be better re-
garded.

Of swearing.

saythfull promes made. Wherwith almightye God was so sore displeased, that he sent an vniuersall famyn, vpon the whole countrey: whiche continued by the space of thre yeares. And God woulde not withdrowe hys punishment, vnep the sayde offence was reuenged by the deathe of seuen sonnes, or nexte kynsmen of kinge Saul. ii. Reg. xi. Also, where as Sederchias, kyng of Ierusalem, had promised fidelitie to the kyng of Chaldea: afterward when Sederchias, contrary to his othe and allegeaunce, dyd rebel agaynst kyng Nabu godonosor: this heathen kyng, by goddes permission, inuading the lande of Iewrye, and besyging the cite of Ierusalem, compelled the sayde kyng Sederchias to flee: and in fleeing, toke hym prisoner, slew his sonnes before his face, and put out bothe hys eyes: and bynding hym with cheynes, ledde hym prisoner miserably into Babylon.

Thus doth God shew plainlye, howe much he abhorreth breakers of honest promises, confirmed by an othe made in his name. And of them, that make wicked promises by an othe, and will perforce the same, we haue exaple in the scripture, chiefly of Herode, of y wicked Iewes, & of Jephthah. Herode promised by an othe, vnto the damosel, whiche daunced before hym, to geue vnto her, what so euer she woulde aske: when she was instructed before, of her wyched mother, to aske the head of sainte Iohn Baptiste. Herode, as he toke a wicked othe, so he moze wickedly performed

What to saye of
these promises
is, are not
to be kept

Math. xiii.

Of swearing.

Act. xxiij.
Jud. xi.

med the same, and cruelly slewe the mooste holye
Prophete. Lykewise dyd the malicious Jewes
make an othe, cursynge them selues, yf they dyd
eyther eat or drynke, vntill they had slayne saint
Paule. And Jephthah, when God had geuen to
him victorie of the children of Ammon: promised
of a folyshe deuotion vnto God, to offre for a sa-
crifice vnto him, that person, which of his owne
house shoulde fyrst mete wyth hym, after hys re-
turne home. By force of whiche sonde and vnad-
uised othe, he did slew his owne, and onely daugh-
ter, which came out of his house, with myrth and
ioye to welcome him home. Thus the promyse,
whiche he made mooste folyshe to god, agaynste
Gods eternall wyll, and the lawe of nature, most
cruelly he perfourmed, so committinge agaynst
God, double offence. Therfore, whosoever ma-
keth any promise, byndinge him selfe there vnto
by an othe, let hym foresee, that the thinge which
he promyseth, be good, honeste, and not agaynste
the commaundemente of God, and that it be in
hys owne power, to perfourme it iustlye. And
suche good promyses muste all men keepe, euer
more assuredlye. But yf a man at any tyme shall,
eyther of ignorance, or of malice, promyse and
swear to do any thyng, which is eyther agaynste
the lawe of almyghtie God, or not in his power
to perfourme: let him take it, for an vlawfull
and vngodlye othe.

Agaynst per-
iurpe,

Nowe some thinge to speake of perturpe, to
theintent you should knowe, howe great and gre-
uous

Of swearing.

uous an offence agaynste God thys tollfull per-
turpe is: I will thet we you, what it is to take an
othe before a iudge, vpon a boke. fyrste, when
they laying theyr handes vpon the Gospell boke
do sweare trewly to enquire, and to make a true
presenemēt of thinges, wherewith they be char-
ged, and not to let from sayinge the truethe, and
doynge trewly, for fauour, loue, dyede, nor malice
of any person, as God maye helpe them, and the
holy contentes of that boke. They must confesse
that in that boke is contayned gods euerlastinge
truethe: his mooste holy and eternal worde, wher-
by we haue forgeuenes of our synnes, & be made
inheritors of heauen, to liue for euer, with gods
angels and his sainctes, in lope and gladnes.
In the Gospell boke is contayned also, Goddes
terrible threatens to obstinate synners, that wyll
not amende theyr lyues, nor beleue the truethe of
God his holy worde, and the euerlastinge payne
prepared in hell: for idolatours, hypocrites, for
false and bayneswearers, for perjured men, for
false witness beateres, for false condemnours of in-
nocent and gilty men, and for them, whiche for
fauour, hideth the crimes of malefactorous, that
they shoulde not be punyshed. And thus, who so
euer willfully forsweareth hym selfe, vpon Chry-
stes holy Euangelle, they vtterly forlose goddes
mercie, goodnes, and truethe, the merites of our
sauour Chyestes natyuite, lyfe, passion, deathe,
resurreccion, and ascencion. They refuse the for-
geuenes of synnes, prompted to all punishment.

Of Swearing.

ners, the loyes of heauen, the cōpanie with angels and saintes for euer. All whiche benefites and confortes, are promised vnto true Christian persones, in the Gospell. And they, so beynge sworn vpon the gospell: do betake them selues to the deuylles seruite, the Mayster of all lyes, falshed, decepte, & periury: prouokynge the great indignacion, and curse of God, agaynste them in this lyfe, and the terrible wrath and iudgement of oure saviour Christe, at the great daye of the last iudgement: when he shall iustly iudge, both the quicke and the dead, accordynge to theyr workes. For whoso euer forsaketh the truth, for loue or displeasure of any man, or for lucre and profit to himselfe, doth forsake Christe, and with Judas betrayeth him.

Though per-
surpe escape
here vnspied
and vnprun-
ted, it shall
not doe so e-
uer.

And althoughe suche perjured mennes false-
hode, be nowe kepte secreete, yet it shal be opened
at the last day, when the secretes of al mens hartes,
shal be manifest to all the worlde. And then
the trueth shall appeare, and accuse theym: and
theyr owne conscience, with all the blessed compa-
nye of heauen, shall beare witnes truly agaynste
them. And Christ the rightwise iudge, shall then
iustlye condemne them, to euerlasting shame &
deathe. This sinne of periury, almighty God by
the prophet Malachie, doth threaten to puny-
she sore, saying vnto the Jewes: I wyll come to you
in iudgement, and I wil be a swifte witnes, and
a sharpe Iudge vpon sorcerers, adulterers, and
perjured persones. Which thinge to the prophet

zacharie

Malac. iiii.

zacharie. v.

Of swearing.

zacharie, god declareth in a vision, wherein the prophet sawe a booke lying, which was twenty cubites long, and ten cubites brode, god sayinge then unto him. This is the curse, that shall goe forth upon the face of the earth, for false swearing, false swearing, and perjury. And this curse shall enter into the house of the false man, and into the house of the perjured man, and it shall remayne in the middell of the house, and consume him, the tymber, and stones of his house. Thus you see, howe muche god doth hate perjury, & what punishment God hath prepared for false swearers, and perjured persones.

Thus you haue hearde, howe, and in what causes, it is lawfull for a Christian man to swear. Ye haue heard, what properties, and conditions a lawfull othe must haue: and also howe such lawfull othes are both godly, and necessary to be obserued. Ye haue hearde: that it is not lawfull to swear vainly (that is) other waies, then in such causes, and after such sort as is declared. And finally, ye haue heard, howe damnable a thinge it is, eyther to forswear our selfe, or to kepe an vnlawfull and vnadvised othe. Wherefore, let us earnestly cal for grace, that all bayne swearing and perjury set a part, we may onely keepe suche othes, as be lawfull and godly. And that we may truly, without al fraud, obserue the same: according to goddes will and pleasure. To whome with the sonne & holy goost, be all honour and glory. Amen.

A sermon, how dangerous

a thing it is, to decline from
God.

Eccle. 3



If oure going from God, the
Wylemā sayeth, that pride
was the first beginning: for
by it mannes heart was tur-
ned from god his maker. For
pride (sayth he) is the foun-
tayne of al synne: he that hath
it, shall be full of cursynges, and at the ende, it
shall overthrowe hym.

Osce 3

And, as by pride and stune, we go from God,
so shall god, and all goodnesse with hym, go from
vs. And the prophet Osce doth playnly affirme,
that they, whiche go awayne styl from god, by be-
cious lyuynge, and yet woulde go aboute to pacifi-
fie hym otherwise, by sacrifice, and entertaile hym
therby, they labour in vayne. For notwithstanding
bygng all they: sacrifice, yet he goeth styl awayne
from them. For so muche (sayth the prophet) as
they do not apply they: myode, to returne to God
although they go aboute with whole flockes and
herdes, to seke the lord, yet they shal not fynde
hym, for he is gone awayne from them.

But as touchynge oure turning to god, or from
god: you shall vnderstand, that it maye be done
diuersely wayes. Some tymes directely, by ydola-
try, as Israel and Iuda than did. Some tymes
men go from god, by lacke of saythe, and mistrus-
tyng of god: wherof Esay speaketh in thys
wyle:

Of Declining from God

wife: 1000 to them that go to the land of Egypt, to
seeke for helpe, trustinge in horses, and chaunginge
confidence in the numbre of chariottes, and pui- ezek. xxxi.
saunce of horsemen. They haue no confidence in
the holy God of Israel, nor seeke for the Lord, nor
what followeth. The Lord shall looke downe vpon
them, and downe shall come, both the net-
per, and he that is holpen. They shall be destroyed
all together.

Some tyme men goo from God, by the neg-
lectinge of his commandmentes, concerninge
theyr neyghbours: which commandeth them,
to expelle hatre lone, towards euery man, as
zacharie sayde vnto the people in Gods behalfe: zachar. vii.
Beue true iudgement, shewe mercy and com-
passion, euery one to his brother, as ye haue recei-
ued mercy of the Lord your God, towards the fatherles
and motherles, towards the stranger, the poore,
let no man forge euill in his heart against his
brother. But these thynges they pulled not off,
they turned theyr backs, and went on theyr wayes,
they stopped theyr eares, that they might not heare,
they hardened theyr hearts, as an adamant
stone, that they might not liuen to the later
and the wordes, that the Lord had sent through
his holpe spirit, by his handfull prophetes.
Wherefore the Lord shewed his great indigna-
cion vpon them: He saide to paul (sayth the proph-
et) euen as I tolde them: as they would not
heare, so when they reped, they were not heare: Hierem. vii.
but were dispersed into all hyngdomes, because
they

Of declining from God.

they neuer knowe: and theyr lande was made desolate. And to be short, all they that maye not abyde the worde of god, but folowing the persuasions, and subbernes of theyr owne hartes, goo backward, and not forward (as it is sayde in *Jeremye*) they goe and turne awaye from God. In so muche that *Origene* saith. He that with mynde, with study, with deedes, with thought and care, applyeth hym selfe to gods worde, and thinketh vpon his lawes day and night, geneth hym selfe wholly to god, and in his preceptes and comoung demētes is exercised: this is he, that is turned to god. And on the other parte he sayth. Whosoever is occupied with fables and tales, when the worde of god is reherfed: he is turned from god. Whosoever in tyme of readinge goddes worde, is carefull in his mynde of worldlye busynes, of money, or of lucre: he is turned from God. Whosoever is intangled with the cares of possessions, fylled with couetousnesse of rychesse, whosoever studieth for the glory and honour of this worlde, he is turned from god. So that after his mynde whosoever hath not a special mynde to the thing that is commaunded, or taughte of God: he that doth not listen vnto it, imbrace and print it in hys hart, to the intent that he may duely fashion hys lyfe thereafter: he is playnlye turned from God, although he do other thynges, of hys owne deuotion and minde, whiche to him semeth better and more to goddes honoꝝ. Whiche thyng to be true, we be taught and admonished in the holye scripture

Isa. lxxviii.

*Orig. super
Exod. lxxviii.*

Of declining from God.

Scripture by example of kinge Saul: who being
commanded of God by Samuel, that he should 1. Reg. xv.
kyl all the Amalechites, and destroy them cleer-
ly with theyr goodes, and cattails: Yet he, beinge
moued, partly with pite, a pactly (as he thou-
ght) with deuotion vnto god, saved Agag theyr
kyng, and all the chiefe of theyr cattail, therwith
to make sacrifice vnto God. Wherewithall God
beinge displeased highly, sayde vnto the prophete
Samuel: I repente, that euer I made Saul a
kyng, for he hath forsaken me, and not followed
my wordes: and so he commaunded Samuel to
shewe hym. And when Samuel asked, wherfore
(contrary to Gods worde) he had saved the cat-
tall: he excused the matter, partly by feare, saying
he durst do none other, for that the people would
haue it so: partly, for that they were goodly be-
aстиs, he thought god woulde be contented, saying
it was done of a good intent, and deuotion, to ho-
nor God, with the sacrifice of them.

But Samuel, reprobatinge all suche intentes
and deuotions (sente they neuer so much to gods
honor) yf they stand not with his word (wherby
we may be assured of hys pleasure) sayde in this
wyse: would god haue sacrifices and offeringes,
or rather that hys worde should be obeyed. To
obey him, is better then offer the fatnes of blam-
mes. Yea, to repine agaynst his voyce, is as euill
as the sinne of blinuation: and not to agree to it,
is lyke abominable ydolatrie. And now for as
much

Of declining from God.

much as thou hast caste away the worde of the Lord, he hath cast away thee, that thou shouldest not be kyng.

The turning
of god from
man,

By all these examples of holye scripture, we maye knowe, that as we forsake God: so shal he euer forsake vs. And what miserable state doth consequently, and necessarily followe ther vpon, a man may easely consyder by the terrible threatnynges of God. And although he consydre not all the sayde miserie, to the vttermost, beyng so great that it passeth any mannes capacitye, in this lyfe sufficiently to consydre the same: yet he shall soone perceyue so muche therof, that yf his hart be not moze then stony, or harder then the Adamant, he shall feare, tremble and quake, to cal the same to his remembraunce.

Fyrste the dyspleasure of God towarde vs is commonly expressed in the scripture, by these two thynges: by shewynge his fearfull countenaunce vpon vs, and by turnynge hys face or hydinge it from vs. By shewynge hys dreadfull countenaunce, is signyfied hys great voyath: but by turning his face, or hydinge therof, is many tymes moze signyfied: that is to saye, that he clerely forsaketh vs, and geueth vs ouer. The which signyfifications be taken of the properties of mens maners. For men towarde them, whome they fauour, commonly beare a good, a cheereful, and a louing countenaunce, so that by the face or countenaunce of a man, it doeth commonly appere, what wyll or mynde he beareth towarde other. So
when

Of declining from god:

when god doth shewe his dreadfull countenance
towards vs, that is to saye, doth sende dreadfull
plagues, of sword, famine, or pestilence vpon vs,
it appeareth that he is grieuouse wrothe with vs.
But when he withdraweth from vs his worde,
the ryght doctrine of Christe, his gracious as-
sistance and ayde, (whiche is euer ioyned to his
worde) and leueth vs to our owne wyl, our owne
wyl and strength: he declareth then, that he be-
ginneeth to forsake vs. for where as God hath
shewed to all them, that truly beleue his Gos-
pell, his face of mercye, in Iesus Christe, whiche
doeth so lyghten theyr hartes, that they (yf they
beholde it, as they ought to do) be transformed
to his ymage, be made partakers of that heauen-
ly light, and of his holy spirite, and be fashioned
to hym, in all goodnes, requisite to the chyldren
of God: so, yf they after do neglecte the same, yf
they be vnthankfull vnto hym, yf they orde not
theyr liues, accordinge to his example & doctrine,
and to the setting furth of his glory, he wyl take
away from them his kingdome, his holy worde,
wherby he shoulde reygne in them: because they
brynge not furth the fruite thereof, that he looketh
for. Neuertheles he is so mercifull, and of so long
sufferaunce, that he doth not shew vpon vs that
greate wrothe sodainly: but when we beginne to
shyue from his worde, not beleynge it, or not
expressing it in our lyuinges, yfste he doth sende
his messengers, the true preachers of his word,
to admonishe vs of our dutie: that as he for his
parte

Of declining from god:

parte, for the greate loue he bare vnto vs, deliuered his owne sonne to suffer death, that we by his death, might be deliuered from death, and be restored to the lyfe eternall, euermore to dwelle with him, & to be partakers, and inheritors with him, of his everlastinge glorie, and kyngdome of heauen: so againe, that we for our partes, should walke in a Godly lyfe, as becommeth hys chyldren to do. And yf this wyll not serue, but stil we remayne disobedient to hys worde and wyll, not knowyng him, not louing him, not fearing hym, not putting oure whole truste and confydence in him: and on the other syde, to oure neyghbours behauinge vs vncharitably, by dysdayne, enuye, malice, or by committinge murther, robbery, adultery, gluttony, deceyte, lying, swearing, or other like detestable workes, and vngodly behauiour: then he threteneth vs by terrible comminacions, swearyng in greate anger, that whosoever doeth these workes, shall neuer enter into his rest, whiche is the kyngdome of heauen.

Now, yf this gentle monycion and commynacion together, do not serue, then God wil shewe his terrible countenaunce vpon vs: he wil powze intollerable plagues vpon our heades, and after he will take away from vs, all his ayde and assistance, wherewith befoze he did defend vs from all suche maner of calamitie: As the Euangelicall prophet Esaye, agreyng with Chrystes parable, doeth teache vs, sayinge: that God had made a goodly vyneyarde, for his beloued chyliden, he hedged

Esay. v.

Math. xxi.

Of Declining from God.

hedged it, he walled it rounde aboute, he planted it with chosen vynes, and made a Turret in the middes therof, and therein also a wine presse. And when he loked that it shoulde bynge him furthe good grapes, it broughte furthe wyld grapes: and after it followeth. Nowe shall I shewe you, (sayeth god) what I will do with my vineyarde. I wyll plucke downe the hedges, that it may pe- rysh. I wyll breake doune the walles, that it may be troden vnder fote: I will let it lie waste, it shal not be cut, it shal not be dygged, but byers and thornes shall ouergrowe it: & I shall commaunde the cloudes, that they shall nomore rayne vpon it.

By these threateninges, we are monyshed, that yf we, whiche are the chosen vyneyarde of God, bynge not furthe good grapes, that is to saye, good woorkes, that maye be delectable, and pleasaunt in his sight, when he loketh for them, whē he sendeth his messengers, to call vpon vs for them, but rather byng furth wyld grapes, that is to saye, so wre woorkes, vnswete, vnfauery, and vnfrutefull: than wyll he plucke awaye all defence, and suffer greuous plagues of famyne, and battayle, derth & death, to lyght vpon vs. Finally, yf these do not yet serue, he will let vs ly wast, he wyll geue vs ouer, he wyll turne awaye from vs, he wyll dygge and delue no more aboute vs: he wyll let vs alone, and suffer vs to bring furth, euen suche fruit as we wyl, to bringe furth byambles, byers, and thornes, all naughtynes, all vice, and that so aboundauntlye, that they shall

Of declining from god.

cleane ouergrowe vs, suffocate, strangle, and vnterly destroye vs. But they that in this worlde, liue not after god (but after theyr owne carnall libertie) perceyue not thys great wrath of god, towarde them, that he will not dygge nor deliue any more about them, that he doth let them alone euē to them selues. But they take this for a great benefit of god, to haue al at theyr owne libertie: and so they lyue, as carnall libertie were the true libertie of the gospel. But god forbiddeth good people, that euer we shoulde desyre suche libertie. For although god suffer sometimes the wicked to haue theyr pleasure in this worlde, yet the ende of vngodly lyuinge, is at length eternall destruction.

Numer. xi.

The murmuringe Israelytes, had that they longed for: they had quayles ynough, yea tyll they were weary of them. But what was the ende therof, theyr sweete meate had sowze cause: euen whyles the meat was in their mouthes, the plague of God lighted vpon them, and sodaynly they dyed. So, if we lyue vngodly, and God suffereth vs to folowe oure owne wylls, to haue our owne delites and pleasures, and correcteth vs not with some plague, it is no doubte, but he is almoste vtterly displeased with vs. And although it be longe or he stryke, yet many tymes, when he stryketh suche persons, he stryketh them at once, for euer. So, that when he doeth not stryke vs, when he ceaseth to afflict vs, to punyssh or beate vs, and suffereth vs to runne headlynges in to all vngodlynelle, and pleasures of thys worlde, that

Of declining from god.

that we delight in, without punishment and aduersitie: it is a dreadfull token, that he loueth vs no longer, that he careth no longer for vs, but hath geuen vs ouer, to our owne selues.

As long as a man doth proune his vines, doth digge at the rotes, and doeth laye fresh yearth to them, he hath a mynde to them, he perceyuethe some token of fruytfulnes, that maye be recovered in them: but when he wyll bestowe no more suche cosse & labour about them, then it is a signe that he thinketh, they well neuer be good. And the father, as long as he loueth his chyld, he looketh angrely, he correcteth him when he doeth amisse, but when that serueth not, and vpon that he ceaseth from correction of hym, and suffereth hym to doe what he lysteth hym selfe: it is a signe, that he intendeth to disinherit hym, and to caste hym awaye for euer. So surely, nothyng shoulde perce out hart so sore, and put vs in such horrible feare, as when we knowe in our conscience, that we haue greuously offended God, and do so continue, and that yet he stryketh not, but quietly suffereth vs in the naughtyness that we haue delight in. Then specially it is tyme to cry, and to cry again, as Dauid did: Cast me not awaye fro thy face: and take not away thy holy spirit from me. psalm. 51.
psalm. 139. Worde turne not awaye thy face from me, cast not thy seruaunt awaye, in displeasure. Hyde not thy face fro me, lest I be like to them, & go downe into hel. psalm. 139. The whiche lamentable prayers of hym, as they do certifye vs, what horrible daungier they

Of declining from god.

be in, from whome god turneth his face (for that tyme, and as longe as he so doeth) so shoulde they moue vs to crye vpon God, with all oure harte, that we may not be brought into that state, whiche doubtlesse is so sorrowfull, so miserable: and so dreadfull, as no tonge can sufficiently expresse, or any harte can thinke.

For what deadly grief may a man suppose it is, to be vnder the wrath of God, to be forsaken of hym, to haue his holye spirite, the author of al goodnes, to be taken from hym: to be brought to so vile a condicion, that he shall be leste mete for no better purpose, then to be for euer condemned to hell. For not onely suche places of Dauid both shewe, that vpon the turninge of gods face from any persones, they shall be left bare fro all goodnes, and farre from hope of remedy: but also the place, recited last before of Esay, doeth meane the same: whiche sheweth that God at lengthe dothe so forsake hys vnfruytfull vineyarde, that he will not only suffer it, to brynge furth wedes, bryers, & thornes, but also further, to punish the vnfruitfulness of it, he sayth he will not cut it, he will not delue it, and he will commaunde the cloudes, that they shall not rayne vpon it, wherby is signified the teachynge of hys holye word: whiche sayncte Paule, after a lyke maner, expresseth by planting and watering, meaninge that he will take that awaye from them. So that they shall be no lenger of his kingdome, they shall be no lenger gouerned by his holye spirit, they shall be frustrated of
the

Of declining from god.

the grace and benefites that they had, and euer myght haue enioyed through Christe. They shal be depriued of the heauenly lyght, and life which they had in Christe, whyles they abode in hym. They shalbe (as they were once) as men without God in this worlde, or rather in worse takynge. And to be shorte, they shall be geuen into the power of the deuyll, which beareth the rule in al thē that be cast awaye from god, as he did in Saule and Judas, and generally in all suche, as worke after theyr owne wylls, the chyl dren of dissidence and infidelitie.

Let vs beware therfore good christian people, least that we relectynge goddes worde (by the which we obtayne and retaine, true sayth in god) be not at lengthe caste of so farre, that we become as the chyl dren of infidelitie, whiche be of twoo sortes, farre dyuers, yea, almoste clene contrarpe: and yet bothe be verie farre from returnynge to God. The one sorte, onely wayinge theyr sinfull and detestable liuinge, with the right iudgement and strayghenes of Goddes ryghteousnes, be so destitute of counsaile, and be so comfortles, (as all they must nedes be, from whom the spirite of counsaile and comfort is gone) that they wil not be perswaded in their hartes, but that eyther god cannot, or els that he wyl not take them again to his fauour and mercy. The other hearinge the loyng and large promises of gods mercye, and so not conceyuing a ryght sayth therof, make those promises larger than euer god did, trusting that
although

Of declining from god.

although they continue in theyr sinnefull and detestable liuyng neuer so long: yet that god at the ende of theyr lyfe, will shewe his mercy vpo them, and that then they wyll returne. And bothe these two sortes of mē be in a dampnable state, and yet neuertheles God, (who wyll not the death of the wicked) hath shewed meanes, whereby bothe the same, yf they take hede in season, maye escape.

Agaynst discorrection.

The firste, as they do dread goddes rightfull iustice in punishyng synners (whereby they shoulde be dismayde, & should dispayre in Deede, as touchyng any hope that maye be in them selues) so yf they woulde constantly beleue that goddes mercye is the remedye appoynted agaynst suche dispayre and distrust, not onely for them, but generally for all that be so, and truely repentaunte, and wyll therewithall sticke to goddes mercye, they maye be sure they shall obtayne mercye, and enter into the porte of hauen of sauegarde: into the whiche, whosoever doeth come, be they before tyme neuer so wycked, they shall be out of danger of euerlastyng damnacion. As God by Ezechiel saith, what tyme so euer the wicked doth repente, and take earnest and true repentaunce, I wyll forget all his wickednes.

Agaynst presumption.

The other, as they be redy to beleue goddes promyses, so they shoulde be as redy to beleue the threatninges of god. As well they should beleue the lawe, as the Gospell: as well that there is an Helle, and euerlastyng fyre, as that there is an heauen, and euerlasting ioye. As well they should beleue

Of declining from god,

beleue dampnation to be threatened to the wicked and evil doers, as saluacion to be promysed to the faithful in worde and workes: atwell they should beleue god to be true in the one, as in the other.

And the sinners that continue in theyr wicked li-
uynge, ought to thinke that the promyses of gods
mercy, and the gospell, pertyneth not unto them
deying in that state, but onely the lawe, and those
scriptures, which contayne the wrath and indigna-
tion of god, & his threathynge: whiche shoulde
certifye them, that as they do ouer boldly presume
of goddes mercy, and liue dissolutely, so doeth
God styll more and more, withdrawe his mercy
fro them: And he is so prouoked therby to wrath
at length, that he destroyeth suche presumers, ma-
ny tymes sodaynly. For of such saint Paule sayd
thus. When they shall say, it is peace, there is no
daunger: then shall sodayne destruction come v-
pon them.

LET vs beware therfore of suche naughtie
boldenes to sinne, for God whiche hath promysed
his mercte to them that be truely repentaunte (al-
thoughe it be at the latter ende) hath not promys-
sed to the presumptuous sinner, eyther that he shall
haue longe lyfe, or that he shall haue true repen-
taunce at his last ende. But for that purpose hath
he made euerie mannes death vncertayn, that he
shoulde not put his hope in the ende, and in the
meane season (to Goddes hygge displeasure) lyue
vngodly. Wherefore, let vs al folow the coun-
saile of the wysemanne; Let vs make no taryng.

D.

to

Of declining from god.

to turne vnto the Lorde : Lette vs not putte of
from daye to daye, for todaynlye shall his wrath
come: and in tyme of vengeance, he shall destroye
the wycked. Let vs therfore turne betymes, and
when we turne, let vs praye to god, as *Dee* tea-
cheth, saying. Forgeue vs all our synnes, receyue
vs graciously. And yf we tourne to hym with an
humble and a very penitent harte, he will receyue
vs to his fauoure and grace for his holy name
sake, for his promes sake, for his truth and
mercy sake, promised to al faythful bele-
uers in Iesus Chyste his onely na-
tural sonne. To whome the onely
sauiour of the worlde, with the
father and the holy ghost,
be al honour, glory, and
power, world with-
out ende. A-
men.

Dee, xlii.

An exhortacion against the feare of death.



It is not to be marvelled,
that worldly men do feare
to dye: for they departeth
the of all worldly honors,
richesse and possessions: in
the striction wherof, the
worldly mā counteth him-
selfe happy, so longe as he
may enioye them at his

owne pleasure: and otherwyle yf he be disposse-
sed of the same, without hope of recouerye, then
he can none other thynke of hymselfe, but that he
is unhappy, because he hath lost his worldly ioye
and pleasure. Alas thynketh this carnall manne,
shall I now departe for ever from all my honors,
all my treasures, from my countrey, frendes, ry-
ches, possessions and worldly pleasures, whiche
are my ioye & hartes deyre? Alas that ever that
dape shal come, when al these I must byd farewell
at once, and neuer to enioye any of them after.

Wherfore it is not without great cause spoken of Enl. 11.
the wysemanne: O death howe bitter and sower
is the remembraunce of the, to a manne that ly-
ueth in peace and prosperitie in his substance:
to a man luyng at ease, leadyng his lyfe after
his own mynde, without trouble, and is therwith
all well pampered and fedde? There be other
menne, whome this worlde dothe not so greatly
laughe vpon, but rather bere and oppresse with
power.

Of the feare of death.

povertie, sickenes, or some other aduersitie. Yet they do feare death, partlye, because the flethe abhorreth naturally his owne sorowfull dissolucion, which death doth threaten vnto them: and partlye by reason of sykenneses, and payneful diseases which be moſte ſtrong panges, and agonies in the fleſh, and vſe commonly to come to ſycke men before deathe, or at the leaſt accompanye death when ſoeuer it commeth.

AL though theſe two cauſes ſeme greate and weyghtie to a worldye man, wherupon he is moued to feare death, yet ther is another cauſe muche greater then anye of theſe afore rehearſed: for whiche in dede he hath iuſt cauſe to feare death. And that is the ſtate and condition wherunto at the laſte ende, death bringeth all them that haue their hartes fixed vpon this world, without repentance and amendement. This ſtate and condition is called the ſeconde deathe, whiche vnto all ſuche ſhall enſue, after this bodely death. And this is that death whiche in dede oughte to be dreade and feared, for it is the euerlaſtyng loſſe withoute remedy, of the grace and fauour of God, and of euerlaſtyng ioye, pleaſure and felicitie. And it is not onely the loſſe for euer of all theſe eternall pleaſures, but alſo it is the condemnation bothe of body and ſoule (withoute eyther appellacion, or hope of redemption) vnto euerlaſtyng paynes in hell. Vnto this ſtate death ſent the vniuerſyfull and vngodly riche man, that Luke ſpeaketh of in his goſpell. Who lyuing in all wealth and pleaſure

Of the feare of death

sure in this worlde, and cherishing himselfe daye
lye with dainty fare, and gorgeous apparel, dis-
pised poore Lazarus, that lay pitifully at his gate,
miserably plaged, and full of sores, and also gre-
uously pynned with hunger.

BOTH these two were arrested of death,
whiche sent Lazarus the poore miserable man by
Angels, anon vnto Abrahams bosome, a place of
rest, pleasure and consolation: But the vnnu-
sfull ryche man descended downe into hel, and be-
ing in tormentes, he cryed for comforte, complay-
nyng of the intollerable payne that he suffered in
that flambe of fyre, but it was to late. So vnto
this place, bothe ye death sendeth all them, that in
this worlde haue theyr ioye and felicitie, all them
that in this worlde be busied full vnto god, and
vnto theyr neighbours, so dying w-
out repentance, and hope of gods mercy. Where-
fore it is no meruaile that the worlde man fea-
reth death, for he hath muche more cause so to do,
then he himselfe doth consider.

THE first cause that causes why worldly men
feare death. One, because they shall lose thereby
theyr worldly honors, riches, possessions, and all
theyr hartes desires. Another because of the p-
ful troubles and bitter pynnes, whiche commonly
men suffer, either before or at the tyme of death.
But the chiefest cause aboue all other, is the dreade
of the miserable state of eternall damnation both
of bodye and soule, whiche they feare shall folowe
after theyr departing out of the worlde.

The first.

The seconde.

The thirde.

Of declining from god.

asures of this present lyfe.

Heb. 11.

1. Cor. 11.

FOR these causes be all mortall men (which be geuen to the loue of this worlde) both in fear and state of death, through sinne (as the holy Apostle sayeth) so long as they lyue here in this world. But (euerlastyng shalbes be to almighty god for euer) there is neuer one of al these causes, no nor yet they all together; that can make a true christen man a frayde to dye (which is the very membre of Christ, the temple of the holy ghost, the sonne of God, and the very inheritor of the euerlastyng kyngdom of heauen) but plainly contrary, he conceyuech great and many causes, vndoubtedly grounded vpon the infallible and euerlastyng trueth of the worde of God, which moue hym not onely to put away the feare of bodely death, but also for the manyfolde benefites and singuler commodities (which ensue vnto euery faythfull person by reason of the same) to wyshe, desyre, and long hartely for it. For death shalbe to hym no death at all, but a verie deliuerance from death, from al paynes, cares, and sorowes, miseries, and wretchednes of this worlde, and the very entry into rest, and a begynnyng of euerlastyng ioye, a tastyng of heavenly pleasures: so great, that nether tong is able to expresse, neither eye to see, nor eare to heare the, no, nor for any earthly manes hart to conceyue them. And exceeding great benefites they be, which god our heavenly father, by his mercie, and for the loue of his sonne Iesus Christ, hath layed vpon store, & prepared for them, that humbly submit themselves to gods

Of declining from god:

to Gods will, and evermore busily love him
from the botome of thys hart. And we ought to
beleue that death being slayne by Christ, can not
kepe any man, that steadfastly trusteth in Christ, un-
der his perpetual tirany, and subiection: but that
he shal rise fro death agayn, vnto glory, at the last
daye appoynted by almyghty god, lyke as Christ
our head dyd arise againe, accordyng to gods ap-
poyntment the thyrde day. For S. Augustine sayeth.
The head goyng before, the members trust to fol-
lowe, and come after. And S. Paul sayth: yf Christ
be risen from the dead, we shal rise also from the
same. And to cōfort al Christen persons herein, ho-
ly scripture calleth this bodely death, a slepe, wher-
in mans senses be as it wer, taken from hym, for a
season, and yet when he awaketh, he is more frethe
then he was, when he went to bed: so although we
have our soules seperated from our bodyes, for a
season, yet at the generall resurrection we shal be
more fresh, bewtiful and perfect, then we be now.
For now we be mortal, then we shal be immortal:
nowe infecte with diuers infirmities, then clearly
hoyde of all mortall infirmities, nowe we be sub-
iecte to al carnall desires, then we shal be al spiri-
tuall, desiring nothing but gods glory & thynges
eternal. Thus is the bodely death a doore by cutting
vnto lyfe, and therefore not so muche to be feared (yf it
be rightly considered) as it is comfortable: not a
mischiefe, but a remedye of all mischiefe: no enemy
but a frende: not a cruel tyrant, but a gentle guide
leadynge vs not to mortalitie, but to immortalitie:
not to

Of the feare of death.

not to sorrowe and payne, but to loye and pleasure,
and that to endure for euer, if it be thankfully ta-
ken, and accepted as gods messenger, and patient-
ly borne of vs, for Christes loue, that suffered most
paynful death for our loue, to redeme vs fro death
eternall. Accordyng here vnto saynct Paul sayth,
our life is hyd with Christ in God, but when oure
lyfe shall appeare, then shall we also appeare with
hym in glory: Why then shal we feare to dye? con-
sideryng the manyfold and comfortable promyses
of the gospel, and of holye scriptures: God the fa-
ther hath geue vs euerlastyng lyfe (sayth s. Iohn)
and this lyfe is in his sonne: he that hath s. sonne,
hath lyfe, and he that hath not the sonne, hath not
lyfe. And this I wrote (sayeth s. Iohn) to you that
beleue in the name of the sonne of God, that you
maye knowe that you haue euerlastyng lyfe, and
that you doe beleue vpon the name of the sonne of
God. And our sauour Christe sayth, he that bele-
ueth in me, hath lyfe euerlastyng, and I will rapse
hym from death to lyfe at the last daye. S. Paule
also sayeth, that Christ is ordeyned & made of god
our righteousnes, our holynes and redemption, to
the extent that he whiche wyl glory, shoulde glory
in the lord. S. Paule dyd contemne and set lyffe
by all other thynges, estemyng them as dung whi-
che before he had in very great price, that he might
be founde in Christe, to haue euerlastyng lyfe, true
holynes, righteousnes and redemption. Finally, s.
Paule maketh a playne argument in this wise. If
our heauenly father would not spare his owne na-
turall

Rom. viii.

Iohn. vi.

Iohn. vi.

1. Cor. i.

2. Cor. iii.

Of the feare of death.

turall sone, but dyd geue hym to death for vs, how can it be that with hym he should not geue vs all thynges? Therefore yf we haue Christ, the haue we with hym and by hym, all good thynges, whatsoeuer we can in our hartes wish or desire, as victorie ouer death, sinne, and hell: we haue the fauour of god, peace with hym, holines, wisedom, iustice, power, lyfe, redemption, we haue by hym perpetuall helth, welth, ioye, and blyssie euertlastinge.

All those therefore haue great cause to be full of ioye, that be ioynd to Christ with true fayth, stedfast hope, & perfitt charitie, & not to feare death nor euertlastinge damnacion. For death cannot depriue them of Iesu Christe, nor any synne can condemne them, that are graffed surely in hym, which is their onely ioye, treasure and lyfe. Let vs repente vs of our synnes, amende our lyues, trust in his mercy & satisfaccion: and death can neyther take hym from vs, nor vs from hym. For than (as S. Paul sayeth) whether we lyue or dye, we be the Lordes owne, And agayne he sayth, Christ dyd dye & rose agayne because he shoulde be Lorde bothe of the dead and quicke. Then if we be the lordes owne when we be dead, it must nedes folow that such temporal death, not onely can not harme vs, but alld that it shalliche be to oure profite, and ioyne vs vnto God, more perfectly. And therof the christian harte may surely be certifyed by the infallible trueth of holpe scripture. It is God (saith S. Paule) which hath prepared vs vnto immortallitie, and the same is he which hath geuen vs an earnest of the spirite.

Roma 8. 38.

¶

Therefore

Of the feare of death.

Therefore let vs be alwayes of good comforte, for we knowe that so long as we be in the body, we be as it were far from god, in a straunge countrey, subiecte to many perils, walkyng without perfit sight and knowledge of almyghty god, onely seeing him by sayth i holy scriptures. But we haue a courage and delite, rather to be at home with god and oure sauiour Christ, farre from the body, where we may behold his godhead as he is, face to face, to oure uerlastyng comforte. These be saynt Pauls wordes in effectte, wherby we may perceyue that the life in this worlde, is resembled to a pylgrimage in a straunge countrey far from god: and that death deliueyng vs from our bodie, doth send vs straitly home into oure owne countrey, and maketh vs to dwell presently with god for ever, in perpetual rest and quietnesse. So that to dye is no losse, but profite and wyning to all true christen people.

VV H A T lost the these that haged on the Crosse with Christ, by his bodely death? Yea, howe muche dyd he gayne by it? Did not our sauioure saye vnto hym, this daye thou shalt be with me in Paradise? And Lazarus that pitifull person (that laye before the ryche mannes gate, payned with sores, and pyned with hūgre,) dyd not death hyghly profite and promote hym? Whiche by the ministerye of Angelles, sente hym vnto Abrahams bosome, a place of rest, ioye, and heauenly consolacion.

Let vs thinke none other (good Christian people) but Christe hath prepared the same ioye and felicitie for vs, that he prepared for Lazarus & the these.

300 her.

Luke. xxi.

Luke. xlii.

Of the feare of death.

Wherefore lette vs flycke vnto his saluacion, and gracious redemption, and beleue his word, serue him from our hartes, loue and obey him, and what soeuer we haue done heretofore contrarye to his moste holy wpll, now lette vs repente in tyme, and hereafter studie to correct our lyfe, and doubt not we shall fynde hym as mercypfull vnto vs, as he was eether to Lazarus or to the thefe: Whose examples are wyrtten in holy scripture, for the comforte of them that be synners, and subiect to sorowes, miseries, and calamities in this worlde, that they should not despayre in Goddes mercye, but euer trust thety to haue forgeuenesse of theyr synnes, and lyfe euerlastyng, as Lazarus and the thefe had.

Thus I truste euerye Christen manne perceyueth by the infallible worde of **G D**, that dooelye Deathe can not haarme nor hynder them that truly beleue in Christe, but contrarye wyle shall prosper, and promote the Christen soules, whiche being truly penitent for theyr synnes, depart hence in perfect charite, and in full truste, that **G D** is mercypfull to them, forgeuyng thety synnes, for the merites of Iesus Christe, his onelye naturall sonne.

T H E seconde cause why some do feare deathe, is sore syckenesse, and greuous paynes, whiche partly come before deathe, and partly accompanyeth deathe, whensoever it cometh. This feare is the feare of the fragile fleshe, and a naturall passion belongyng vnto the nature of a mortal man:

The seconde
cause why s^m
do feare deth.

Q.ii.

But true

Of the feare of death.

But true fayth in goddes promyses, and regard of the paynes and panges whiche Christe vpon the crosse, suffered for vs miserable sinners, with costderaction of the ioye and euerlasting lyfe to come in heauen, wyl mitigate those paynes, and moderate this feare, that it shal neuer be able to ouerthrowe the hartye desyre and gladnesse, that the Christian soule hath to be separated fro this corrupt body, that it maye come to the gracious presence of oure sauour Iesus Christe. If we beleue stedfastly the wooorde of god, we shall perceyue that suche bodily sickenesse, panges of death, or whatsoeuer dolorous paines we suffer, eyther before or with death, be nothing els in christe men, but the rodde of our heauely and louing father, wherewith he mercifully correcteth vs, eyther to trye and declare the faith of his patient chyl dren, that they maye be founde laudable, glorious & honorable in his sight, when Iesus Christ shalbe openly shewed to be the iudge of all the world, or elles to chasten and amende in them, whatsoeuer offendeth his fatherly and gracious goodnes, lest they should perish euerlastingly. And this his correcting rodde, is common to al them, that be trulpe his: therfore let vs cast away the burde of sinne, that lieth so heuy in our neckes, and returne vnto God by true penauce, & amendment of our liues. Let vs with patience rume this course that is apoynted, suffring (for his sake that dyed for our saluation) al sorowes and panges of death, and death it self ioyfully when god sendeth it to vs: hauing our eyes fixed euer vpo the heade and

Of the feare of death.

and capitayne of our saythe, Iesus Chyſte: who
(conſidering the tope that he ſhould come vnto) ca=
red neyther for the ſhame nor payne of death, but
wyllyngly conſorning his wyl to his fathers wyl,
moſte paciently ſuffered the moſte ſhamefull and
painfull death of the croſſe, beyng innocent. And
nowe therfore he is exalted in heauen, and euerla=
ſtingly ſitteth on the ryght hande of the throne of
god the father. Let vs call to our remembrance ther=
fore, the lpe and ioyes of heauen, that are kept for
al them, that paciently doe ſuffer here with Chyiſt:
and conſider that Chyiſte ſuffered all his paynfull
paſſion by ſinners, and for ſynners, and than we
ſhal with patience, and the more eaſily, ſuffer ſuche
ſorowes and paynes whan they come. Let vs not
ſet at lpyght the chaſtiſing of the lord, nor grudge
at him, nor fall from him, when of hym we be cor=
rected: for the lord loueth them, whom he doth cor=
rect, and beateth every one, whome he taketh to be
his childe. What childe is that (ſayth ſaynt Paul) Heb: 12. 6.
whom the father loueth, and doth not chaſtiſe? If
ye be without goddes correction (which al his wel
beloued & true chyldren haue) then be you but ba=
ſtards, ſmallly regarded of God, and not his true
chyldren. Therefore, ſeeing that when we haue in
earth our carnall fathers to be our correctors, we
do feare them, and reuerently take their correction,
ſhall we not muche more be in ſubiectiō to God,
our ſpiritual father, by whō we ſhall haue eternall
lyfe. And our carnal fathers ſomeſyme correcte vs
euen as pleaſeth them, without cauſe, but this fa=
ther.

Of the feare of death

ther lustly correcteth vs, eyther for our sinne, to the intent we should amend, or for our comoditie and wealth, to make vs thereby partakers of his holynesse. Furthermore, all correction whiche god sendeth vs in this present tyme, semeth to haue no toy and comfort, but sorow and payne, yet it byngeth with it, a state of gods mercye and goodnes towardes the that be so corrected, & a sure hope of Gods euerlasting consolacion in heaue. If then these sorowes, diseases, and sicknesses, & also death it selfe, be nothyng elles but our heavenly fathers rodde, whereby he certifieth vs of his loue, and gracious fauour, whereby he tryeth and purifieth vs, whereby he geueth vnto vs, holynesse, and certifieth vs that we be his chyldren and he our merciful father: shal not we then with all humilitie, as obedient and louyng chyldren, to fully kysse our heauely fathers rod: and euer saye in our hert, with our sauour Iesus Christ. Father, if this anguish and sorow whiche I feele, and death whiche I see approche, maye not passe (but that thy wyll is that I muste suffer them) thy wyll be done?

Spach. p. 11.

The thynde
cause whye
death is to be
feared.

NOVV the thynde and speciall cause why death in dede is to be feared, is the miserable state of the worldly and vngodly people after theyr death.

But this is no cause at al, why the godly and faithfull people should feare death, but rather contrary wise, theyr godly conuersation in this lyfe, and be-
lefe in Christ, cleauing continually to his merites, should make them to long sore after that lyfe, that remayneth for the vndoubtedly after this bodelye
death

Of the feare of death

death. Of this immortall state after this transitory lyfe, where we shall liue euermore in the presence of god, in ioy and rest after victorie ouer all sicknesses, sorowes, sinne and death, there be many bothe playne places of holpe scripture, whiche confirme the weake conscience against the feare of all such dolours, sykkenesses, sinne and death corporall. To allwaie suche trembling, and vngodly feare, and to encourage vs with comforte and hope of a blessed state, after this lyfe, S. Paule writteth vnto the Ephesians, that god the father of glory, would geue vnto them the spirite of wisdom and reuelacion, that the eyes of theyr hartes myght haue light to knowe hym, and to perceyue holme great thynges he had called them vnto, and holme ryche inheritaunce he hath prepared after this lyfe, for them that pertaine vnto hym. And saynt Paule hymselfe declareth the desire of his harte, which was to be dissolued and leuied from his bodye, and to be with Christ: whiche (as he sayed) was muche better for hym, althoughe to them it was more necessarye that he shoulde lyue, whiche he refused not for theyr sakes. Euen lyke as saynt Martin sayde, good Lorde, if I be necessarye for thy people to do good vnto them, I will refuse no labour, but els for myne owne selfe, I beseeche to take my soule.

NOVV the holme fathers of the olde tyme, and all sayntfull and ryghteous men, whiche departed before our sauour Christes ascension into heaue, by death departed from troubles vnto rest,
from

Of the feare of death.

Deplen. iii.

from the handes of their enemies, into the hādes of God: from sorowes and sickenneses, vnto ioyfull refreshynge, into Abrahams bosome, a place of all comfort and consolacion, as Scriptures do playnlye, by manifeste wordes testifie. The booke of wysedome sayeth that the righteous mennes soules be in the hande of god, and no tormēt shall touche them. They seemed to the eyes of foolish me to dye, and theyr death was counted miserable; and theyr departinge oute of this world wretched, but they be in rest.

And an other place sayeth that the ryghteous shall lyue for ever, and their reward is with the lord, and theyr myndes be with God, who is a bove all. Therfore they shall receyue a glorvous kyngdome, and a bewtifull crowne at the lordes hande. And in another place the same booke sayeth, the righteous though he be prevented with sodaine death, neuertheles he shall be there, where he shall be refreshed. Of Abrahams bosome, Chyrtles woordes be so playne, that a chrysten man needeth no more profe of it. Nowe then, yf this were the state of the holpe fathers and righteous men before the comynge of our sauoure, and before he was glorified, howe muche more then ought al we to haue a stedfast fayth, and a sure hope of this blessed state and condiction after our death. Seyng that our sauour nowe hath perfourmed the whole worke of our redemption, and is gloriously ascended into heauen, to prepare our dwelling places with him, and sayed vnto his father:
Father,

Of the feare of death.

Father, I will that where I am, my seruantes
 shalbe with me. And we knowe that what soeuer John. xiii.
 Christ will, his father will the same. Wherefore
 it cannot be, but yf we be his saythful seruantes,
 our soules shalbe with him, after our departinge
 oute of this present lyfe. Actes. vii.
 Saincte Stephen when
 he was stoned to death, even in the middes of his
 tormētes, what was his mynde moste vpon: when
 he was full of y^e holy ghost (sayth holpe scripture)
 hauinge his eyes lyfted vp into heauen, he sawe
 the glory of god, & Iesus standynge on the ryghte
 hande of God. The whiche truth after he had con-
 fessed boldly before the enemyes of Christe, they
 drowe hym oute of the citie, and there they stoned
 hym, who cryed vnto God, sayinge: Lorde Iesu
 Christe, take my spirite. And doeth not oure sau-
 our saye playnly in Saynt Johns Gospell: John. vi.
 Verely verchye, I saye vnto you, he that heareth my
 worde, and beleneth hym that sente me, hath euer-
 lastynge lyfe, and commeth not into iudgemente,
 but shall passe from death to lyfe. Shall we not
 then thinke that death to be precious, by the whi-
 che we passe vnto lyfe? Therefore it is a true say-
 ing of the Prophet: the death of the holpe & righ-
 trous men is precious in the lordes sight. Psalm. cxvi.
 Holpe Spynes after that he had his hartes desier in se-
 yng our sauoure, that he euer longed for: all his
 lyfe, he embraced hym in his armes & sayed. Luk. xi.
 Lorde let me departe in peace, for my eyes haue
 beholden that sauour whiche thou hast prepared
 for all nacions.

B.

Itis

Of the feare of death.

It is truth therfore that the death of the rygh-
teous is called peace, and the benefite of the lord,
as the churche sayth in the name of the righteous
departed out of this worlde: My soule turne þ to
thy rest, for the lord hath bene good to the & rewar-
ded the. And we se by holy scripture & other aunci-
ent histories of martyrs, that the holpe, saythfull
and righteous, euet siuce Christes ascencion, in
their death dyd not doubte, but that they wente to
be with Christe in spirite, whiche is our lyfe, helth,
welth and saluacion. John in his holy reuelacion
sawe. C. xl. and. iiii. M. virgins & innocentes, of
whom he sayed: These folow the labe Jesu Christ
whersoever he goeth. And shortly after in þ same
place he sayth: I heard a voyce from heauen say-
ing vnto me: Write, happy & blessed are the deade
whiche dye in the Lorde, from hencefurthe surelye
sayth the spirite, they shall rest from theyr paynes
& laboures, for theyr workes do folow them. So
that then they shall reape with ioye & comfort, that
which they sowed with laboures & paynes: They
that sowe in the spirite, of the spirit shall reape e-
uerlastyng lyfe. Let vs therfore neuer be wearye
of well doyng, for when the tyme of reappynge or re-
ward cometh, we shall reape without any weyynes
euerlastyng ioye. Therefore, while we haue tyme
(as S. Paule exhorteth vs) let vs do good to all
men, & not laye vp oure treasures in earth, where
rust and mothes corrupt it, which rust (as I. Ja-
mes sayth) shall beare witnes agaynste vs at the
great day, condemne vs, & shal lyke most brenning
fyre

Psal. cxlvi.

Apoca. xliii.

Gal. vi.
Math. vi.
Iaco. v.

Of the feare of death.

fyre, to torment oure fleshe. Let vs beware therefore
 (as we tender our owne wealth) that we be not in
 the number of those miserable conuetous men, which
 S. James biddeth mourne and lament for, they
 greedy gathering & vngodly keepynge of goodes, Iacob. v.
 Let vs be wise in tyme, & learne to folowe the wise
 exāple of the wycked Stuard. Let vs so prudent-
 ly dispose oure goodes & possessions committed vn-
 to vs here by god for a season, that we maye trulye
 heare & obey this commaundement of our sauour
 Christe. I say vnto you (sayth he) make you fren- Luce. xvi.
 des of the wycked Hammon, & they maye receyue
 you in to euerlastyng tabernacles. Ryches he cal-
 leth wicked, because the worlde abuseth the vnto
 al wyckednes, whiche are otherwyle the good gift
 of God, and the instrumentes wherby Gods ser-
 uantes do truely serue hym in bling of the same.
 He commaunded them not to make them ryche
 frendes to get high dignities and worldly posses-
 sions, to geue great gyftes to ryche men that haue
 no nede therof, but to make them frendes of poore
 and miserable men: vnto whom, whatsoeuer they
 geue, Christ accepteth it, as geuen to hymselfe.
 And to these frendes Christ in the gospell geueth
 so great honoure and preeminence, & he sayth they
 shall receyue theyr benefactors into euerlastyng
 houses. Not that man shalbe our reward for oure
 well doyng, but that Christe wyl reward vs,
 and take it to be done vnto hymselfe, whatsoeuer is
 done to suche frendes.

T H V S makynge poore wretches oure frendes

R. ii.

we make

Of the feare of death,

Math. xxv.

We make our sauoure Christe our frende, whose members they are: whose misery as he taketh for his owne myserie, so they reliefe, succour, & helpe he taketh for his succour, reliefe and helpe, & wyl as muche thanke vs and reward vs for our goodnes shewed to them, as yf hymselfe had receyued lyke benefyte at oure handes, as he witnesseth in the gospel, saying: What soeuer ye haue done to anye of these simple persons, whiche do beleue in me, that haue ye done to my selfe. Therefore let vs diligently foresee, that oure faythe & hope whiche we haue conceyued in almighty god, and in oure sauour Christe, waxe not faynte, nor that the loue whiche we pretend to beare to hym, waxe not cold: but let vs studie daylye and diligently, to shewe our selues to be the true honozers and louers of god, by keepyng of his commaundementes, by doynge of good dedes vnto our nedye neyghbours: releuyng by all meanes that we can, their povertie with our abundaunce, their ygnoraunce with our wysedome and learnynge, and comforte their weakenes with our strengthe and authoritie, calling all men backe from euill dooynge, by godlye counsell and good example, perseuerynge styll in well doynge so long as we lyue. So shall we not nede to feare death for anye of those three causes afore mentioned, nor yet for anye other cause that can be ymagyned, But contrary, considerynge the manyfolde sicknesses, troubles, & sorowes of this present lyfe, the daungers of this perillous pylgrimage, and the greate encombrance whiche oure
spirite

Of the feare of death:

Spirit hath by this sinful fleshe, and frayle body, subiect to death, considering also the manyfold sorowes, and dangerous deceytes of this world on every side, the intollerable pride, couetousnes and lechery in time of prosperitie, the impacient murmuring of them that be worldly in tyme of aduersitie, whiche cease not to withdrawe & plucke vs from God our saviour Christ, from our life, wealth, or eternal loy and saluacion: Considering also the innumerable assaultes of our gostly enemy the deuill, with all his fyerly dartes of ambition, pride, lechery, vayne glory, enuy, malice, detraction, with other his innumerable deceytes, engins & snares, wherby he goeth busily about to catche all men vnder his dominio, euer lyke a roving Lyon, by al meanes serchyng whō he may deuoure: the faithful christen mā whiche considereth al these miseries, perils, and incommodities (wherunto he is subiecte so long as he here liueth vpon earth) and on the other parte, considereth that blessed and comfortable state of the heauenly life to come, and the swete condiciō of them that depart in the Lorde, howe they are deliuered fro þe continuall encumbzaunces of theyr moxtal and sinful body, from al the malice, craftes, and deceytes of this worlde, from all the assaultes of theyr gostly enemy the deuill: to liue in peace, rest, and perpetual quietnes, to liue in the felowship of innumerable Angels, & with the cōgregacion of perfite iust men, as Patriarkes, Prophetes, Martyrs and Confessors:

R.iii.

and

Of the feare of death.

and finally, vnto the presence of almighty God;
and of our sauiour Iesus Christ. He that doeth
considet all these thinges, and beleueth them as-
suredly, as they are to be belued, euen from the
botome of his heatt, beyng stablished in God, in
this true sayth, hauyng a quiete conscience in
Christ, a firme hope and assured trust in Gods
mercy through the merite of Iesu Christ, to ob-
tayne this quietnes, rest, and eternal ioye, shal
not onely be without feare of bodely death when
it cometh, but certaynly (as saint Paul did) so
shall he gladly accordyng to Gods wyl (& when
it please God to call him out of this life) greatly
desyre it in his heart, that he may be rid from all
these occasions of euil, & liue euer to Gods plea-
sure in perfite obedience of his wyl, with our
sauiour Iesus Christ: to whose gracious
presence, the Lord of his infinite mercy
and grace, byyng vs to reigne with
him in life everlasting. To
whom with our heavenly
father and the holy
gost, be glory in
worlde
without ende.
Amen.

An exhortation concerning good
orde and obedience. to rulers and
Magistrates.



A mighty God hath
created and appointed al
things, in heauē, pearth,
and waters, in a most ex-
cellent and perfite orde.
In heauē he hath appoin-
ted distinct orders, & sta-
tes, of Archangels & An-
gels. In pearth he hath assigned kynges, and
princes, with other gouernours vnder them, all
in good and necessary orde. The water about is
kept, and rayneth doune in due tyme & season.
The Sunne, Moone, Starres, Raynebowe,
Thunder, Lightenyng, Cloudes, and al kyndes
of the ayre, do kepe theyr orde. The pearth, trees,
seedes, plantes, herbes, cozne, grasse, and all ma-
ner of beastes, kepe them in theyr orde. All the
partes of the whole pere, as wynter, Summer,
monethes, nightes and dayes continue in theyr
orde. All kyndes of fyshes in the sea, riuers and
waters, with all fontaynes, and springes, yea,
the seas them selues kepe theyr comely course &
orde. And man him selfe also hath al his partes
both within and without, as soule, heert, minde,
memozy, vnder steyning reason, speche, hart, will
and singuler corporal members, alls vnder his
profitable, necessary and pleasant orde. What
degree of people, in theyr violation, calling, and
office

Of obedience.

office, hath appointed to them, they: **dietye** and **ordre**. Some are in high degre, some in lowe, some kynges & princes, some inferiours, and subiectes, priestes & lay men, maysters, and seruantes, fathers and children, husbands and wyues, riche & poore, and euery one haue nede of other: so that in all thynges, is to be lauded & praysed, the goodly ordre of God: without the whiche, no house, no cytie, no common wealth, can continue & endure. For where as there is no right ordre, there reighneth all abuse, carnal libertie, enuymity, sinne, and Babilonical cōfusiō. Take away kynges, princes, Rulers, Magistrates, Judges and suche states of Gods ordre, no man shal ride or go by the high waye vnrobbed, no man shal sleepe in his owne house or bed vnkylled, no mā shal kepe his wyfe, children, and possessions in quietnes, al thinges shal be cōmon, & there must nedes folowe all mischief and vtter destruction, both of soules, bodyes, goodes & common wealthes. But blessed be God, that we in this realme of Englande, feele not the horrible calamities, miseries, and wretchednes, whiche all they vndoubtedly feele and suffre, that lacke this goodly ordre. And praysed be God, that we knowe the great excellent benefite of God, shewed towards vs in this behalfe. God hath set vs his high gift, our most deare soueraigne lord King Edward the sixt, with godly, wyse, & honorable counsell, with other superiours and inferiours, in a beautiful ordre. Wherefore, let vs subiectes, do oure bounden

Of obedience.

dueties, geuyng hartye thanks to GOD, and praying for the preservation of this godly ordre. Let vs al obey, euened the botome of our heartes, al their godly proceedings, lawes, statutes, proclamacions, and iunctions, with all other their godly ordres. Let vs consider y^e scriptures of the holy gost, whiche perswade and commaund vs al, obediently to be obedient. First and chiefly, to the kinges moste honorable, supreme head ouer all, & next to his honorable counceill, and to al other noble men, magistrates, & officers, which by gods goodnes, be placed and ordered: For almightie god is the only author & provider of this renowned state & order, as it is written of god in the booke of the Proverbs. Through me, kinges do raigne: through me counsaillers make their lawes: through me do princes beare rule, & all iudges of the earth execute iudgement. I am louing to them that loue me.

Prover. viii.

Here let vs make well, and remember that the highe power and authoritie of kinges, with their making of lawes, iudgements, & officers, are the ordynances, not of man, but of God: & therefore is this worde (through me) so manye times repeted. Here is also well to be considered & remembred, that this good order is appoynted of Gods wisdom, fauour, and loue, specially for them that loue god, & therefore he sayth: I loue them, that loue me. Also in the booke of wisdom, we maye euidently learne, that a kinges power, authoritie, & strength, is a great benefite of God, geuen of his great mercy, to the comforte of oure

Sapient. vi.

S. i.

great

Of obedience,

Expi. vi.

great misery. For thus we reade there spoken to kynges. Heare O ye kinges, and vnderstande: learn ye that be iudges of the endes of the earth geue eare ye that rule the multitudes, for the power is geuen you of the Lorde, and the strength from the highest. Let vs learne also here, by the infallible worde of God, that kynges & other supreme & higher officers, are ordeined of god, who is most highest, & therfore they are here diligently taught, to apply the selfes, to knowledge and wisdom, necessarye for the ordering of Gods people, to their gouernaunce committed. And they be here also taught by almighty God, that they should reknowlege themselves, to haue al their power and strength, not from Rome, but immediately of God most highest.

Dent. xxi.

We reade in the booke of Deuteronomy, that al punishment pertayneth to God, by this sentence: Vengeance is mine, and I will rewarde. But this sentence we must vnderstand, to pertayne also to the magistrates, whiche do exercise gods coume in iudgement, and punysshinge, by good and godly lawes, here in earth. And the places of scripture, which seeme to remoue from among al Christen men, iudgement, punishment, or killyng, ought to be vnderstand, that no man (of his owne priuate authoritie) maye be iudge ouer o-ther, may punyssh, may kill. But we must referre al iudgement to God, to kynges and rulers, and iudges vnder them, whiche be Gods officers, to execute iustice: & by playne wordes of scripture, haue their authoritie, & vse of the sword, graunted from God, as we are taught by saint Paul the

Of obedience,

the dere and elect Apostle of our sauour Christ, whom we ought diligently to obey, even as we would obey our sauour Christ, if he wer present: Thus S. Paule writeth to the Romans: Let euery soule submit him selfe, vnto the auctoritee of the higher powers, for there is no power, but of God: the powers that be, be ordeyned of God, whosoever therfore resisteth the power, resisteth the ordinance of God, but they that resist, shall receiue to theym selves dampnation, for Rulers are not fearefull to them that do good, but to the that do euyl. Wo ylte thou be without feare of the power: do well then, and so shalt thou be praised of the same: for he is the minister of God, for thy wealth. But and if thou do that whiche is euyl, then feare, for he beareth not the swerde for nought: for he is the minister of God, to take vengeance on him, that doth euyl. Wherefore ye must needes obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute, for they are gods ministers seruyng for the same purpose.

Roma. xiii.

Here let vs al learne of Saint Paule, the elect vessel of God, that al persons hauyng soules (he excepteth none, nor exempteth none, neyther priest, Apostle, nor Prophet, saith Chrysostome) do owe of bounden duety, and euen in consciẽce, obedience, submission & subiection, to the higher powers, whiche be constituted in auctoritie by god, forasmuch as they be goddes lieftenauntes gods presidentes, gods officers, gods commissioners, gods iudges, ordeyned of god him selfe, of

S. ii.

whom

Of obedience,

whom onely they haue al theyr power, & al theſe authoritie. And the ſame ſaint Paul threatneth no leſſe payne, then euerlaſtyng dampnation, to all diſobedient perſons, to all reſiſters, againſt this general & comon authoritie. for aſmuche as they reſiſt not man, but god, not mannes deuſe & inuencion, but gods wiſdom, gods order, power, and authoritie. And here (good people) let vs all marke diligently, that it is not lawfull for inferiours & ſubiectes, in any caſe to reſiſt the ſuperiour powers. For ſ. Pauls wordes be playn, y whoſoeuer reſiſteth ſhal get to theſelues dampnation: for whoſoeuer reſiſteth, reſiſteth the ordinance of god. Our ſauour Chriſt him ſelfe and his apoſtles, receyued many & diuers iniuries, of the unfaithfull and wicked men in authoritie: yet we neuer reade that they or any of them, cauſed any ſedition or rebellion againſt authoritie. we reade oft, y they patiently ſuffered al troubles, vexacions, ſlaunders, pangues, & paynes, and death it ſelfe obediently, without tumulte or reſiſtence. They committed their cauſe, to hym that iudgeth righteouſly, & prayed for their enemyes hartely & earneſtly. They knewe that the authoritie of the powers, was gods ordinance, & therfore both in their wordes and dedes, they taught euer obedience to it, & neuer taught, nor dyd the contrarie. The wicked iudge Pylate ſayd to Chriſte: knoweſt thou not that I haue power to crucify the, & haue power alſo to loſe the: Jeſus answered: Thou couldeſt haue no power at al agaynſt me, except it were giuen the from aboue. Whereby Chriſt

Of obedience.

Christ taught vs plainly, & euen the wicked rulers haue their power & authoritie fro god. And therfore it is not lawfull for their subiectes by force to resist them, although they abuse their power, much lesse then is it lawfull for subiectes to resist their godly and christen prynces, which do not abuse their authoritie, but vse & same to gods glory, & to the profite & commoditie of gods people. The holy apostle s. Peter commaundeth Seruauntes to be obedient to their masters, not onely if they be good & gentle, but also if they be euill & froward: affirming that the vocacion and calling of gods people, is to be patient, & of the suffering side. And there he bringeth in the patience of our sauior Christ, to perswade obedience to gouerners: yea although they be wicked & wrong doers. But let vs now heare s. Peter hym selfe speake, for his own wordes certifie best our conscience. Thus he uttereth the in his fyrst epistle: Seruauntes obey your masters with feare, not only if they be good & gentle, but also yf they be froward: for it is thankworthy, if a man for conscience toward god, suffereth grief, and suffereth wrong vnderferued: for what praise is it, whē ye be beaten for your faulces, if ye take it patiently: but when ye do wel, if you then suffer wrong, & take it patientlye, then is there cause to haue thāke of god, for here vnto verily were ye called. *1. Peter. ii.* For so did Christ suffer for vs, leauyng vs an example, that we shoulde folowe his steppes. *1. Reg. xviii.* these be the very wordes of saint Peter. Saint Dauid also teacheth vs a good lesson in this behalfe,

S. iiii.

Of obedience,

halfe, who was many times mooste cruelly and wrongfully persecuted of kyng Saul, and many tymes also, put in leopardy & daunger of hys lyfe, by kyng Saul & his people. Yet he neuer resisted, neyther vsed any force or violence against kyng Saul, his mortall enemy, but dyd euer to his liege lord and mayster kyng Saul, mooste true, most diligent, and moost faythfull seruice: In so much, that when the lord God had geuen kyng Saul into Dauids handes, in his owne cause, he would not hurt him: whē he might without all bodely perill, easily haue slaine hym: nor he would not suffer any of his seruantes, once to lay their handes vpon kyng Saul. But prayed to God in this wyse: *Lord, kepe me from doying that thyng vnto my master, the Lordes annoynted: kepe me that I lay not my hande vpon him, seying he is the annoynted of the Lord.* For as truly as the Lord lyueth (excepte the lord smite him) or (except his day come, or that he go doune to warre, and in battayle peryshe) the Lord be merciful vnto me, that I lay not my hand vpon the Lordes annoynted. And that Dauid might haue kylled his enemy kyng Saul, it is euidently proued, in the fyrst booke of the kynges, bothe by the cuttyng of the lappe of Sauls garmente, and also by the playne confession of kyng Saul. Also an other time (as it is mencioned in y^e same booke) when the mooste vnnmercifull, and most vnkynde kyng Saul, dyd persecute poore Dauid, God dyd agayne geue kyng Saul into Dauids handes, by castyng of kyng Saul and his hole army,

Of obedience.

armye, in a dead sleepe: so that Dauid, and one Abisai with him, came in the nyght into Sauls hoste, where Saul laye sleepynge, and his speare sticke in the grounde at his head. Then saide Abisai vnto Dauid, God hath deliuered thine enemy into thy handes at this tyme: now therefore let me smyte him once with my speare to the earth, and I wyll not smyte hym agayne the second tyme: meanyng therby, to haue kylled hym with one stroke, and to haue made hym sure for euer. And Dauid answered, and sayde to Abisai: Destroy him not: for who can laye his handes on the lordes annointed, and be gylelesse? And Dauid sayde furthermoze, (as sure as the Lorde liueth) the Lorde shall smyte hym, or his day shall come to dye, or he shall descende into battell, and there perish. The Lorde kepe me from laying my handes vpon the Lordes annointed. But take thou nowe the speare that is at his head, and the cruse of water, and let vs go, and so he dyd.

Here is euidentlye proued, that we may not resyste, nor in any wayes hurte an annointed kyng, whiche is gods lychtinaunt, bycegerent, and highest minister in that countrey, where he is kyng. But peraduenture some here woulde say, that Dauid in his owne defence, might haue kylled kyng Saul lawfully, and with a safe conscience: But holy Dauid did knowe, y he might in no wise, resiste, hurte, or kille, his soueraigne Lord and kyng: He dyd knowe that he was but kyng Sauls subiecte, though he were in greate fauour with god, and his enemy king Saul out
of gods

Of obedience.

of gods fauour. Therfore though he were neuer so much prouoked, yet he refused utterly to hurt the lordes anoynted. He durst not for offendyng god, and his owne conscience, (although he had occasion and oportunitie) once laye his handes vpon gods high officer the kyng, whome he dyd know to be a person reserued (for his office sake) onely to gods punishment and iudgement.

Therfore he prayeth so ofte, and earnestly, that he laye not his handes vpon the Lordes anoynted. And by these two examples, S. David (be yng named in scripture, a man after gods owne hart) geueth a general rule and lesson, to all subiectes in the worlde, not to resist their liege lord and kyng, not to take a swearde by their priuate authoritie, agaynst their kyng Gods anoynted, who onely beareth the sweard by gods authoritie, for the maintenaunce of the good, and for the punishment of the euyll : Who onely by Gods lawe, hath the vse of the sweard at his commaundement, and also hath all power, iurisdiction, regimente and coercion, as supream gouernoure of all his realmes and dominions, and that euen by the auctoritie of God, and by gods ordynaunce. Yet an other notable storpe & doctrine is in the second booke of the kynges, that maketh also for this purpose. When an Amalechite, by king Sauls owne consent & commaundement, had killed kyng Saul, he wēt to David, supposyng to haue had great thank for his message, that he had kyled Davids mortall enemy, & therfore he made great haste, to tell to David the chaunce, brynging

Of obedience.

bringyng with him kyng Sauls crowne, & was
vpon his head, & his bracelet that was vpon his
arme, to perswade his tydynges to be true. But
godly Dauid was so farte fro reioycyng at these
newes, that immediatly he rent his clothes of his
backe, he mourned & wept, and sayd to the messen-
ger: Howe is it, that thou wast not afrayde, to lay
thy hand on the lordes anoynted, to destroy him?
And by and by, Dauid made one of his seruaun-
tes to kyl the messenger, saying: thy bloud be on
thine owne head, for thyne owne mouth hath te-
stified against the, graūtyng that thou hast slayn
the Lordes anoynted. These examplis, beyng so
manifest and euident, it is an intollerable igno-
raunce, madnes, and wickednes for subiectes, to
make any murmutyng, rebellion, resistēce, coma-
tiō or insurrection, against theyr most dere & most
dread souerayne lord & king, or dayned & appoin-
ted of gods goodnes, for theyr commoditie, peace
& quietnes. Yet let vs beleue vndoubtedly (good
christen people) y we may not obey kynges, ma-
gistrates, or any other (though they be our owne
fathers) if they would commaunde vs to do any
thing contrary to Gods commaundementes. In
suche a case, we ought to say with the Apostles:
we must rather obey God, than man. But neuer-
thelesse in that case, we may not in any wyse resist
violently, or rebel agaynst rulers, or make any
insurrection, sedition or tumultes, either by force
of armes, or otherwyse, agaynst the anoynted of
the Lord, or any of his appointed officers.
But we muste in suche case, patiently suffer all

Actes. v.

Of obedience.

Rume. xl.

Rume. xli.

Rume. xli.
Rume. xli.

ii. Reg. xliii.

wronges and iniuries, referrynge the iudgement of our cause, onely to God. Let vs feare the terrible punishment of almighty God, against traytors, or rebellious persōs, by the exāple of Chozē, Dathan, and Abiron, whiche repyned and grudged against Gods magistrates and officers, and therfore the yearth opened, and swallowed them vp alyue. Other for theyr wicked murmurynge, and rebellion, were by a sodayn fyre sent of God, vtterly consumed. Other for theyr stoward behauiour to theyr rulers, & gouernours, Gods ministers, were sodenly stricken, with a foule Leprosy. Other were stinged to death with wonderfull straunge fyery Serpentes. Other were soze plagued, so that there was killed in one day, the number of .xliii. thousand and seuen hundred, for rebellion agaynst them, whom God had appointed to be in authozitte. Absolon also, rebellyng agaynst his father kyng Dauid, was punished with a straunge and notable death.

And let no man thynke, that he can escape unpunished, that committeth treason, conspiracy, or rebellion, agaynst his soueraygne lord the kyng, though he commit the same neuer so secretely, eyther in thought, woꝛde, or deede: Neuer so priuely, in his priuey chambꝛe, by him selfe, or openly communicatynge, and consultynge with other: for treason wil not be hyd. Treason wil out at length. God wyl haue that most detestable vice, bothe opened and punished, for that it is so directly agaynst his ordinaunce, & agaynst his high principal iudge, and annoynted in yearth. The violence

O: obedience,

lence and iniury, that is committed agaynst authoritie, is committed agaynst God, the common wealth, and the whole realme, whiche God wyll haue knowne, & condignely punished, one way or other. For it is notably written of the wylleman in scripture, in the booke called Ecclesiastes.

Wylle the king no euill in thy thought, or speake Eccles. 10.
no hurt of him in thy pryue chambze, for a byrde of the ayre shal betray thy voyce, and with her feathers, shal she bewray thy wordes. These lessons and examplis are written for our learning.

Let vs all therfore feare the moost detestable vice of rebellion, euer knowyng and remembryng, that he that resisteth common authoritie, resisteth God and his ordinaunce, as it may be proued by other many moe places of holy scripture. And here let vs take heede, that we vnderstande not these, or suche other lyke places (whiche so straptly commaunde obedience to superiours, and so straptly punisheth rebellion and disobedience to the same) to be meant in any condiction of the pretended power of the bishop of Rome. For truly, the scripture of God, alloweth no suche vsurped power, full of eniunities, abusions, and blasphemies. But the true meaning of these, & suche places, be to extol and set furth Gods true ordinaunce, and the authoritie of Gods annointed kynges, and of theyr officers appointed vnder them. And concernyng the vsurped power of the bishop of Rome, whiche he most wrongfully challengeth, as the successour of Christ, and Peter, we may easely perceyue, howe false, fained, and

Of obedience.

forgeed it is, not onely in that it hath no sufficient
grounde in holy scripture, but also by the fruites
and doctrine therof. For our sauiour Christ and
sainct Peter, teache moost earnestly, and agreea-
bly, obedience to kynges: as to the chiefe, and su-
preame rulers in this worlde, nexte vnder God.
But the Bysshop of Rome teacheth immunities,
priuileges, exempcions, and disobedience, moost
clearly against Chyistes doctrine, and S. Peter.
He ought therfoze rather to be called Antechrist,
and the successoz of the Scribes and Pharisees,
than Chyistes vicar, or sainct Peters successour,
seyng that, not onely in this poinct, but also in o-
ther weyghtye matters of Chyisten religion, in
matters of remission of synnes, and of saluacion,
he teacheth so directly, against both sainct Peter,
and agaynst our sauiour Christ. Who not onely
taught obedience to kynges, but also practised o-
bedience, in theyr conueracion and liuyng. For
we reade that they bothe payed tribute to the
kyng. And also we reade that the holy virgyn
Mari, mother of our sauiour Christ, and Ioseph,
who was taken for his father, at the Emperours
commaundement, went to the cytie of Dauid, na-
med Bethleem, to be taxed among other, and to
declare theyr obedience to the Magistrates, for
Gods ordinaunces sake. And here let vs not fo-
get the blessed virgyn Marias obedience: for al-
though she was highly in Gods fauoure, and
Chyistes naturall mother, and was also great
with childe that same tyme, and so nigh her tra-
uayle

Math. xxi.

Luke. ii.

Of obedience:

uaple, that she was deliuered in her iourney: Yet she gladly without any excuse or grudgynge (for conscience sake) dyd take that colde & foule wynter iourney, beyng in the meane season so poore, that she lay in the stable, and there she was deliuered of Christ. And accordyng to the same: Loe, howe saint Peter agreeth, writyng by expresse wordes, in his fyrst Epistle: **Submitte your selues**, (sayeth he) vnto kynges, as vnto the chiefe heades, or vnto rulers, as vnto them that are sent of him, for the punishment of euill doers, and for the laude of them, that do wel: for so is the wpll of God. I nede not to expounde these wordes, they be so playne of them selues. Saint Peter dothe not say: Submit your selues vnto me, as supream head of the church, neyther he sayth, submit your selues fro tyme to tyme to my successours in Rome: But he sayeth submit your selues vnto your kyng, your supream head, & to those that he appointeth in authoritie vnder him. For that ye shall shewe youre obedience, it is the wpll of God. God wpll that you be in subteccion to youre head and kyng: this is Gods ordinaunce, Gods commaundement, and Gods holy wpll, that the whole bodye of every realme, and all the membres and partes of the same, shall be subiect to theyr head, theyr kyng: and that (as saint Peter writeth) for the Lordes sake. And (as saint Paule writeth) for conscience sake, and not for feare onely. Thus we learne by the worde of God, to yelde to our kyng that is due to our kyng, that is honoure, obedience, paymentes of due taxes, customes,

1. Peter. ii.

Math. xxiii.
Roma. xiii.

Of obedience.

mes, tributes, subsidies, loue & feare. Thus we knowe partly oure bounde dutie to common authoritie: nowe let vs learne to accomplishe the same. And let vs most instatly and heartely pray to God the only authoz of al authoritie, for al the that be in authoritie, accordyng as S. Paul wylleth, wryting thus to Tymothe in his fyrst epistle: **E**xhorthe therfoze that aboue all thynges, prayers, supplications, intercessions, and geuyng of thanks, be done for all men, for kynges, and for all that be in authoritie, that we may liue a quiet and a peaceable life with all godlynes, and honestie, for that is good and accepted in the sight of God our sauiour. Here saint Paule maketh an earnest and an expectall exhortacion, concerning geuyng of thanks and prayer for kynges & rulers, saying: Aboue al thynges, as he might say: in any wyse principally & chiefly, let prayer be made for kynges. Let vs heartely thanke God for his great and excellent benefite & prouidence, concernyng the state of kynges. Let vs pray for them that they may haue Gods fauor, and Gods protection. Let vs pray, that they may euer in al thynges haue God before they eyes: let vs pray that they may haue wysedome, strength, Justice, clemency, zeale to Gods gloze, to Gods veritie, to christen soules, and to the comon wealth. Let vs praye that they may rightly vse they swerde and authoritie, for the mayntenance, and defence of the catholike fayth, cotayned in holy scripture, and of they good and honest subiectes, and for the feare and punishment, of the euil and vicious people.

O f obedience:

people. Let vs pray that they may faythfully folowe the moost faythful kynges and capitaynes in the Byble, David, Ezechias, Josias, Moses, with suche other. And let vs pray for our selues that we may liue godly, in holy and chrysten conuersacion, so we shall haue God on our syde. And than let vs not feare what manne can do agaynst vs. So shall we liue in true obediēce, both to our moost merciful kyng in heauen, and to our moost chrysten kyng in yearth. So shall we please God, and haue the exceedyng benefite, peace of conscience, rest and quietnes, here in this world: & after this life, we shall enioy a better life, rest, peace, and the eternal blysse of heauen, whiche he graunt vs all, that was obedient for vs al, euen to the death of the crosse, Iesus Christ, to whom with the father, and the holy ghost, be all honoure and glory both nowe and euer. Amen.

An homilie of whooredome and vnclennesse.



Although there wāt not (good chrysten people) great swarines of vices, worthy to be rebuked (vnto suche decaye is true godlynes and vertuous liuyng nowe come) yet aboue other vices, the outrageous seas of adultry, whooredome, fornicacion, and vnclennes, haue not onely blyss in, but also ouerflowed, almost the whole worlde: vnto the great dishonour of God, and the exceedyng infamy of the name of Christ, the notable decay of true religio,
and

Agaynst adultry.

and the bitter destruction of the publique wealth,
and that so abundantly, that throught the custo-
mable vse therof, this vice is growen into suche
an hepyth, that in a maner, among many, it is
counted no synne at all, but rather, a pastyme, a
dalliaunce, and but a touche of yowngth: not re-
buked, but winked at: not punished, but laughed
at: wherfore it is necessarye at this present, to en-
treate of the synne of whozedome, and fornicacion,
declaryng vnto you, the greatnes of this
synne, and howe odious, hateful, and abhominable
it is, & hath alwaye bene reputed, before God
and all good menne, and howe greuously it hath
bene punished, bothe by the lawe of God, and the
lawes of diuerse princes. Agayne, to shewe you
certayne remedies, wherby ye may, (thorowe the
grace of God) eschewe this most detestable synne
of whozedome, and fornicacion, and leade your
lyues, in all honesty, and cleannes. And that ye
may perceyue, that fornicacion, and whozedome
are (in the sight of God) moost abhominable syn-
nes, ye shall call to remembraunce this comaun-
dement of God. Thou shalt not commit adultry:
by the whiche worde adultry, although it be pro-
perly vnderstand, the vnlawful commixtion of a
married mā, with a woman besyde his wyfe, or of
a wyfe, with any mā besyde her husband, yet ther-
by is signified also, al vnlawful vse of those par-
tes, whiche be ordayned for generation. And this
one comaundement (forbidding adultry) dothe
sufficiently paynte, and set out before our eyes,
the greatnes of this synne of whozedome, and ma-

nifestly

Against adultery.

manifestly declared how greatly it ought to be ab-
 horred of all honest and lawfull persons. And
 that none of vs all shall therefore be exempted
 from this commandement, whether he be an
 yong, married, or unmarried, man, or woman. What
 what God the father saith by his most excellent
 prophet Iſaies: There shall be no whore among
 the daughters of Iſrael, nor no whore daughters
 among the ſonnes of Iſrael. There is no fornication,
 fornication, and all vnicities forbidden, to all
 kyndes of people, all degrees, and all ages, with-
 out exception. And that we shall not doubt, but
 that this precept pertaineth to vs in Dece, hence
 what Chriſt (the perfect teacher of all truth) ſaith
 in the newe teſtament. Ye haue heard (ſaith Chriſt)
 that it was ſayde to them of the olde tyme, thou
 ſhalt not committe adultery: but I ſaye vnto you,
 whoſoeuer ſeech a woman, to haue her locke of her
 hath committed adultery with her already, in his
 heart. Here our ſauour Chriſt doeth not onely
 conſtraine and ſtabliſhe the lawe againe, as before
 geuen in the olde teſtament of M^oſes the father,
 by his ſeruaunte Iſaies, and maketh it of full
 ſtrength continually to remaine amonge the pro-
 feſſours of his name, in the newe lawe, but he al-
 ſo condemneth the groſſe interpretation of the
 Scribes and Phariſees (ſaith Chriſt), that the
 aforeſayde commandement ſeemeth required to ab-
 ſtayne from the outward adultery, and not from
 the fylthy deſires and vniuersall thoughts, which be
 an erace, and full perſection of ſinne, and clea-
 nes of life, both to kepe our bodies undefiled, and

Deut. 22.14.

Mat. 5.27.

U. 1.

ouce

Agaynst adultrye.

oure heartes pure and free from all euyl thoughtes, carnall desires, and fleshy consentes. Howe canne we than be free from this commaundement, where so great charge is layd vpon vs: Maie a seruante do what he wyl, in anye thyng, hauing a commaundement of his master to the contrary: Is not Christ our mayster, are not we his seruantes: How than may we neglect oure maysters wyl and pleasure, and folowe our wyl and phantasie: Ye are my frendes (sayeth Christe) yf you kepe those thynges that I commaunde you. Now hath Christ our mayster comaunded vs, that we shoulde forsake all vncleannes, and Lechery, both in bodye and spirite. This therfore, must we do, yf we loke to please God. In the gospell of sayncie Mathew, we reade that the Scribes and Phariseis, were greuously offended with Christ, because his disciples woulde not kepe the traditions of the forefathers, for they washed not theyr handes, when they went to dyner, or supper. And amonge other thynges, Christe answered and sayde: heare and vnderstande. Not that thyng, whiche entreteth into the mouthe, defyleth the man, but that whiche cometh oute of the mouthe, defyleth the manne. For those thynges, whiche procede out of the mouthe, come forth from the hearte, and they defyle the manne. For oute of the hart, procede euyl thoughtes, murders, breakyng of wedlocke, whoredome, thestes, false witnes, blasphemys. These are the thynges, whiche defyle a man. Here maye we see, that not onelye murder, theste, false witnes, and blasphemie, defyle manne, but also euyl thoughtes;

John. xv.

Math. xv.

Agaynst adultery.

tes breaking of wedlocke contraccion, & whoredome.

Who is none, of so lowe sort, that he will
 extreme whoredome and fornication, is he that
 of small importance, and of no benefit to
 God: Chastie, (which is true, and cannot be
 fawen that evil daughters, by the way of wed-
 locke whoredome and fornication, they will
 that is to say, contrary to the lawe and will of
 manne: and make them of the members of the body
 ghoste the filthy dunghill, or dungheon of all un-
 cleane spirits: of the mansion of God, the fil-
 lying place of Sathan. As youe, in the name of
 Saviour Iohn, when the woman taken in adultery
 was broughte unto Christ, sayde not he unto
 her: go thy way and synne no more. He said not
 he had cast whoredome synne. He said not
 the reward of synne but eternall yve death. It maye
 dome be synne, than is it not lawfull for us to con-
 mine it. For Saviour Iohn sayth, he that committeth
 ted synne, is of the deathe. And whosoever heareth
 every one that committeth synne, is the cause
 of synne. If whoredome had not bene synne, surely
 ly S. Iohn Baptist, woulde never have rebuked
 kynge Herode, for taking his brother's wife. But
 he tolde hym plainly, that it was not lawfull for
 hym, to take his brothers wife. He rebuked not
 at that whoredome of Herode, although he were
 a kynge of great power, but boldly reproved hym
 for his wicked & abominable synne, although
 for the same he lost his head. But he woulde rather
 suffer death, than see God so dishonored, by the
 breaking of his holy precept, than to suffer whore-

John. xlii.
 Ctt. i.

John. viii.

Roma. vi.

1. Joh. iii.

John. viii.

Math. xxi.

U. ii.

dome

Agaynst adultrye.

Dome to be vntrebuked, euen in a kynge. If whoredome had bene but a pastyme, a dalaunce, and a thyng not to be passed of as maner cometh it nowe a dayes) truly sayeth John had bene more than thyle madde, yf he woulde haue had the displeasure of a kynge, yf he woulde haue bene cast into prison and lost his head for a trifle. But John knew right well howe folowynge synnynge, and abhominable the sinne of whoredome is, in the syght of God: therefore woulde not he leaue it vntrebuked, no not in a kynge: If whoredome be not lawfull in a king, neyther is it lawfull in a subiecte. If whoredome be not lawfull in a publique officer, neyther is it lawfull in a private person. If it be not lawfull neyther in kynge, nor subiecte, neyther in a common officer, nor private person, truelye than is it lawfull in no man nor woman, of whatsoeuer degree, or age they be. Furthermore in the Actes of the Apostles, we reade, that whan the Apostles and elders, with the whole congregation, were gathered together, to pacifye the heartes of the faythful, dwellynge at Antioche (whiche were disquieted throughe the false doctrine of certayne Jewyshe preachers) they sent worde to the brethren, that it seemed good to the holy ghost, & to them, to charge them with no more, than with necessarye thynges: Among other, they wylled them to abstayne from Idolatry, & fornicacion, from whiche (sayde they) if you kepe your selues, ye shall do well.

Note here howe these holye and blessed fathers of Christes church, woulde charge the congregation with no more thynges than were necessarye.

Marke

Agaynst adultrye.

Marke also, howe among those thynges, from the which they commaunded the brethren of Antioche to abstayne, fornication and whoredome is numbred. It is therefore necessary, by the determinacio and consent of the holye ghost, and the Apostles, and elders, with the whole congregacion, that as from Idolatrye and supersticion: so likewise we must abstayne from fornicacion and whoredome. As it necessarye vnto saluacion to abstayne from Idolatrye: so is it, to abstayne from whoredome. As there any nygher waye to leade vnto dampnacion, than to be an Idolater, no: euen so neyther is there a nerer way to dampnacion, than to be a fornicatour, and an whoremonger.

Nowe, where are those people, whiche so lyghtly esteeme breaking of wedlocke, whoredome, fornicacion and adultrye: It is necessary sayth the holye ghoste, the blessed Apostles, the elders, with the whole congregacion of Christe, it is necessarye to saluacion, say they, to absteyne from whoredome. If it be necessarye vnto saluacion, then woe be to them, whiche neglectyng theyr saluacion, geue theyr mynde to folye, and synnyng synne, to so wycked byer, to suche detestable abhominacion. But let vs heare what the blessed Apostle sayncte Paule sayeth to this matter, keepyng to the Romanaynes: he hath these wordes. Let vs caste awaye the workes of darkenes, and put on the armour of light. Let vs walke honestlye, as it were in the daye tyme, not in eating and drynkynge, neyther in chambrynges, and wantones, neyther in sleepe, and enuyng, but put ye on the lorde Jesus Christ

and

Roma. xiii.

Agaynst adulterye.

and make not provision for the flesh, to fulfill the lusts of it. Here the holy Apostle exhorteth vs, to cast away the workes of darkenes, whiche (among other) he calleth glotonous eatinge, drin- kyng, chabyng, and wantonnes, whiche all are ministers vnto that vice, and preparations to en- duce, and byng in, the fylthy synne of the flesh. He calleth them, the dedes and workes of darke- nes, not onely because they are customablye done in darknes, or in the nyght tyme, (for euerie one that doeth euill, hateth the lyghte, neyther com- meth he to the lyght, least his workes shoulde be reprobued) but that they lead the ryght waye vnto that vtter darkenes, where wepyng, and gnash- yng of teeth shalbe. And he sayeth in an other place of the same Epistle, they that are in the flesh, can not please God. We are debtors to the flesh, not that we shoulde lyue after the flesh, for yf ye lyue after the flesh, ye shall dye. Agayne he sayth, flye from whoredome. For every synne that a man commytteth, is without his bodye, but whosoever commytteth whoredome, synnethe agaynste his owne bodye. Do ye not knowe, that your members are the temple of the holy ghoſte, whiche is in you, who also ye haue of god, and ye are not your owne? For ye are verely boughte. Glorifie god in your bodye. &c. And a litle afore, he sayth: Doe ye not knowe, that your bodies are the membres of Christ: Shall I then take the membres of Christ, and make them the membres of an whore? God forbid. Do ye not knowe, that he, which cleueth to an whore, is made one bodye wth her: There shalbe

John. iii.

Math. xiii.

Rom. viii.

1. Cor. vi.

Agaynst adultrye.

two in one fleshe. (sayth he.) But he that cleueth to the lord, is one spirite. What godlye reasons doth the blessed apostle s. Paule, bring forth here, to dissuade vs from whozedom, and all vnclennes: your membles (sayth he) are the temple of the holy ghost, whiche whosoener doth defyle, GOD wyl destroye hym, as sayth sayncte Paule: If we be the temple of the holy ghoste, howe buslinge than is it, to driue that holpe spirite from vs, thorough whozedom? And in his place, to set the wycked spirites, of vnclennes and fornication, and to be ioyned, and do seruite to them: Ye are derelye boughte, (sayth he,) therfore Glorifye God in youre bodyes. Christe that innocent Lambe of god, hath boughte vs, from the seruitude of the deuill: not with corruptible golde and syluer, but with his moste precious and dere harte bloude.

To what entent: that we should fall agayne vnto oure olde vnclennes, and abhominable liuinge: Naye verely, but that we shoulde serue hym, all the dayes of our lyfe, in holynes, and ryghteousnes, that we should glorifie him in our bodyes, by puritie and clenness of lyfe. He declareth also, that our bodyes are the membles of Christ. Howe vnsemye a thyng is it then, to cease to be incorporate and one with Christe, and throughe whozedom, to be ioyned & made all one with an whoze: What greater dishonoure, or iniurie can we do to Christe, than to take awaye fro hym, the membles of his bodie, and to ioyne the to whores, diuels, & wycked spirites: And what moze dishonoure ca we do to our selues, than through vnclennes, to lose
to

Agaynst adultrye.

so excellent a dignitie and fredome, and to become bonde slaves, and miserable captiues, to the spirittes of backenelle. Let vs therefore conspyde, sytite, the glorie of Christ, and than our state, our dignitie and fredome, wherein god hath set vs, by geuing vs his holy spiritte, and let vs valiauntly defende the same, agaynst Sathan, and all his craftie assaults: that Christe maye be honoured, and that we loose not our libertie, but styll remayne in one spiritte with hym.

Eph. v.

Moreover, in his Epistle to the Ephesians, the blessed Apostle willet vs, to be so pure, and free from adultry, fornication and all vncleannes, that we not once name them amonge vs, (as it becometh sayntes) nor sylthynges, nor foolish talking, nor iestyng, whiche are not comely: but rather gyuyng of thakes. For this ye knowe, (sayth he) that no whoremonger, cyther vncleane person, or couetouse person, (whiche is an Idolater) hath any inheritaunce in the kyngdome of Christe, and God. And that we shoulde remember to be holpe, pure, & free from al vncleannes, the holy apostle calleth vs sayntes, because we are sanctified, and made holy, in þe bloude of Christ, throughe the holy gost.

1. Pet. 1.

NOVV E yf we be sayntes, what haue we to do with the maners of the heathen? Agaynst Peter sayth, as he which called you, is holy, euen so be ye holpe also, in all youre conuersation: because it is wyttē: Be ye holy, for I am holpe. Hitherto haue we hearde, how greuouse a synne fornication and whoredom is; and howe greatly god doth abhorre it, throughe out the whole scripture.

Leuit. xix.

Howe can it
anye

Grand Opening.

any other people be, than a synne of most abhomi-
nation, seeing it once may not be named among
the christians, much lesse it may in any point be
committed. And surely if we would have the great-
nes of this synne, and consider it in the right hand,
high should stand the weight of this synne, to be
that most synne labe. how should we be care-
ful of synne, wherein so all kinds of synne and
evils, do live: where also they have their dwelling
place, and abiding.

[illegible]

Against adultery.

ly and deuillish request be letted: what synne or
kynde of synne is it, that is not ioyned with for-
nication, and whooredome. It is a monstre of ma-
ny heades. It receyuethe all kyndes of vices, and
refuseth all kyndes of vertues. If one leueral
synne bringeth damnacion, what is to be thought
of that synne, whiche is accompanied with all e-
uils, and daily warning in it, whatsoener is hate-
full to God, damnable to manne, and pleasant
to Sathean.

It is the damnacion that hangech ouer
the heades of fornicatours and wholeters.
What shall I speake of other inuoluntaries.
Whiche thus flowe out of this stinking puds-
le of whooredome. Is not that treasure, whiche
before all others, is most regarded of honest per-
sons, the good fame, and name of man and wo-
man, lost through whooredome. What patrimo-
ny, what inheritance, what goodes, what riches,
what whoredome hath consumed and bryng to
nought. What valiauntes, and strength, is in
ny times made weak, and deflected with whoe-
dome. What thyng is so fine, that is not docted and
defaced through whooredome. What beautye (al-
though it were neuer so excellent) is not obscured
through whooredome. Is not whooredome an ene-
mye to the pleasant house of youth: and bryn-
geth it not grapes heeves, and olde age, before the
time. What gyfte of nature, (although it were
never so precious) is not corrupted with whoe-
dome. Comie not the trencher pockes, with other
diuers

Against adultery

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1

Gen. pl.

and

Against adultery.

and by this meanes, destroyed the whole worlde:
and all mankynd, eyght persons onely excepted:
that is to say: Nohe the preacher of righteousness
(as saint Peter calleth him) and his wyfe, his
thre sonnes, & thre wyues. O what a greuous
plage, dyd God caste here vpon all liuing crea-
tures, for the synne of whoredome: for the whiche
God took vengeance not onely of man, but
also of beastes, foules and all liuing creatures.
Whan slaughter was committed before, yet was
not the worlde destroyed for that, but for whoredome
all the worlde (seke onely except) was ouer-
flowed with waters, and so perished: An example
worthy to be remembred, that ye may leaue to
feare God.

Gene. llii.

Gene. xix.

We reade agayne that for the filthy synne of
vncleannes, Sodome and Gomorrah and the other
cities nigh vnto them, were destroyed with fyre
and byrmyllone from heauen, so that there was
neither man, woman, chyld, nor beest, nor yet
any thyng that growe vpon the earth therelike
vnderstode. Nohe heart trembleth now at the
hearyng of this hystorie: who is so braued in
whoredome and vncleannes, that will not shewe
for euer, after, leaue this abhominable liuing,
leaving that God is greuously purged with vncleannes
to raine fyre, and byrmyllone from heauen, to de-
stroy whole cities, to kylle man and chyld,
and all other liuing creatures there abiding, to
consume with fyre, all that euer growe, what can
be more manifest tokens of Gods wrath, and

ven-

Against adultery.

vengeance against wickednes, and impuritie
of life. Wherof this hystorie (good people) and
state the vengeance of God. And we not reade
also that God dyd smyte Pharaos and his house,
with great plagues, because that he dyngodly de-
spised Moses, the wyse of Abraham: And he wyse
reade we of Hameloch kynge of Egypt, although
he conueyed her not by carnal knowledge.

Exod. xii.

Gen. xx.

These plagues and punishments, dyd God
cast upon such wicked and persons, before the
lawe was given, the lawe of nature onely rag-
ging in the heartes of men to declare how great
loose he had to matrimony: and agayne, howe
much he abhorred adultery, fornicacion, and all
uncleannes. And when the lawe that forbodde
whoredome was geuen by Moses, to the Jewes,
dyd not God commaunde, that the transgress-
ours therof should be put to death. The lawe
of the lawe ate these: who so committed
adultery with anye mannes wyfe, shall paye the
debt by both the maner and the woman, be-
cause he hath broken wedlocke, with his neigh-
bour's wyfe. In the lawe also it was com-
manded, that a damsell and a maide taken to-
gether in whoredome, should be bothe stoned
to death. In another place we also reade, that
God commanded Moses to take all the head-
rulers, and princes of the people, and to hange
them upon gibbettes openly, that every manne
myght see them, because theye either commit-
ted, or dyd not punish whoredome.

Leuit. xx.

Dent. xxii.

Rume. xxi.

dyd

Agaynst adultery.

dyd not **G O D** sende suche a plage among the people, for fornicacion and vncleannes, that they dyed in one day. **xiii. 9.** I passe ouer for lacke of tyme, many other histories of the holy Byble, whiche declare the greuous vengeance and he-uy displeasure of **G O D**, agaynst whozemongers, & adulterers. Certes this extreme punishment appointed of **G O D**, sheweth evidently how greatly **G O D** hateth whoredome. And let vs not doubt but that **G O D** at this present, abhorreth al manner of vncleannes, nolesse, than he did in the olde lawe, and wyl undoubtedly punish it, bothe in this worlde, and in the worlde to come. For he is a **G O D** that can abyde no wickednes, therfore ought it to be excheued, of al that tend to the glory of **G O D**, and the saluations of theyr owne soules.

1. Cor. 7.

Sainct **P**aule sayeth, all these thynges are written for our example, & to teache vs the feare of **G O D**, and the obedience to his holy law, for if **G O D** spared not the natural branches, neither wyl he spare vs that be but grafted, if we commit like offences: If **G O D** destroyed many thousandes of people, many cyties, yea the whole worlde, for whoredome; let vs not flatter ourselves, & thinke we shall escape free, and without punishment. For he hath promysed in his holy lawe, to sende most greuous plagues vnto them, that transgresse his holye commandementes. Thus haue we hearde howe **G O D** punisheth the synne of adultery, let vs nowe heare restayne lawes, whiche the

Against adultery.

the ciuill magistrates deuised, in diuers coun-
treys, for the punishment thereof: that we made
learne howe badennes hath euer be detested in
all well ordred cities and common welthes, and
amonge all honeste personnes. The lawe a-
mong the Aepreians was this, that whan a-
ny were taken in adultery, they were bounde,
and carryed thre dayes thorough the city, and
afterwarde, as longe as they liued, were they
dispyled, and with shame and confusion repu-
ted as personnes desolate of all benefite. Among
the Auerreians, the adulterers had both their
eyes thrust out. The Romans in tymes past,
punished whoredome, sometyme by fyre, some-
tyme by swearde. If a man amonge the Egre-
cians had bene taken in adultery, the lawe was
that he should openlye, in the presence of all the
people, be scourged with whippes, unto
the number of a thousande strokes. The woman
that was taken with hym, had her nose cutte of,
whereby she was broken for aye. To her an
whore, and therefore to be abhorred of all men.
Amonge the Arabians, they that were taken
in adultery, had their heades cutten from their
bodies. The Athenians, punished whoredome
by death in lyke manner. The Persians had the
barbarous Cartians, amonge the Turkes
even at this daye, they that be taken in adultery,
both men and women, are bound straight-
wayes to death, without mercy. Thus we see
what godly actes were deuised in tymes past
of the hygh powers, for the puttyng away of

Lawes deu-
sed for pu-
nishment of
whoredome.

Against adultery,

whoredome, and for the mainteyninge of holpe
 matrimonie, and pure conuersation. And the au-
 thors of these actes, were not christians, but he-
 athen. Yet were they so enamored, with the loue
 of honestie and purenes of lyfe, that for y^e main-
 tenance, and conseruacion of that, they made
 godlye statutes, sufferynge neyther fornicacion,
 nor adulterie, to raigne in their realmes, byp^{er}-
 nyshed. Christe sayde to the people: The King-
 domes shall rylle at the iudgemente with this na-
 tion, meanyng the unfaithfull Jewes, and shal
 condempne them. For they repented at the prea-
 chynge of Jonas, but behold (salthy he) a greater
 then Jonas is here, meanyng hymselfe, and
 yet they repent not. Shal not (thinke you) lyke-
 wise the Locrensiens, Arabians, Athenians,
 with suche other, rylle bp at the iudgemente and
 condemne vs: for as muche as they ceased from
 whoredome, at the commaundement of man, and
 we haue the lawe & manifest preceptes of God,
 and yet forsake we not our filthye conuersation.
 Truly, truly, it shall be easyer, at the day of iuge-
 ment, to those heathen, than to vs, except we re-
 pente and amende. For althoughe death of body
 seemeth to vs a greuous punishment, in this
 worlde for whoredome; yet is that payne no-
 thyng, in comparison of the greuous tormētys,
 which adulterers, fornicatours, and all vnclene
 persons, shall suffer after this lyfe. For all suche
 be excluded, and shutt oute of the kyngdome of
 heauen, as S. Paule sayeth: Be not deceyued,
 for neyther whoremongers, nor worshypers
 of Ima^{ges}

Luc. xi.

II. Cor. vi.

Against adultery.

of Images, nor adulterers, nor sofelynge
 nor Sodomites, nor theues, nor couetous per-
 sons, nor duncheades, nor cursed speakers, nor
 pollers, shall inherite the kyngdome of God. Spo. xxi.
 And Saint John in his revelation sayeth, that
 whoremongers shall haue their parte, with
 murderers, sorcerers, enchaunters, lechers, who-
 lers, and such other, in the lake which burn-
 eth with fyre, and brimstone, which is the se-
 conde death. The punishment of the same, al-
 though it be deathe, yete is not, but the pu-
 nishment of the soule, which is, that they shall
 the second death, is euery daye. The fyre
 and brimstone, there shall be, and the biting
 of teeth, the moorme that shall be, and the
 conspyre of the damned. And thus saye I,
 whose hart doth not yete tremble, and shake
 to feare, and conyter these thynges, shall
 tremble and shake at the last, when they shall
 of these paynes, oh, what shall they see, that
 shall feele them, that shall suffer them: yea, and
 euer shall suffer, wouldest thou knowe? God
 haue mercy on vs, who are prone to synne in
 synne, and passe all goodnesse, that we might see
 more by a filthy and dymyng pleasure, (which
 soon passeth away) than by the loss of euery-
 thing glorie. Agayne who will to give heed
 to the lustes of the flesh, that he leaue the un-
 thyng at all, the paynes of hell fyre: But let
 vs heare howe we maye eschewe the synne of
 whoredome and adultery, that we maye walke
 in the feare of God, and be free from those moost
 gre:

Against adultery.

griuous, and vntollerable tourmentes, whiche abyde al vnclene personnes. To auoyde fornicacion, adultery, and all vnclennes, let vs provide, that about all thynges we maye keepe oure hartes pure & cleane, fro al euill thoughtes, and carnall lustes. For if that be once infected & corrupte, we fall headlong into all kinde of vngodlynes. This shall we easily do, yf when we feele inwardly, that Sata our old enemy tepteth vs vnto whozdom, we by no meanes consent to his craftie suggestions, but halpauently resiste, and withstand him, by strong faith, in the word of God, objecting against him al wordes in our harte, this comendement of god. *Scriptum est, non moechaberis.* It is writte, thou shalt not commit whozdom. It shal be good also for vs, euer to lyue in y fear of god, and to sette before our eyes, the geruouse thyratynge of god, agaynst all vngodly synners, and to consider in oure minde, howe filthy, beastly, and wozte that pleasure is, wherevnto Sata moueth vs: And agayne, howe the payne appoynted for that synne, is vntollerable, and euerlastyng. Moreover, to vse a temperance & sobriety in eatyng & drynkynge, to eschewe vnclene comunicaciō, to auoyde all filthy cōpany, to flee ydelnes, to delyte in readyng holy scripture, to watche in Godly prayers, and vertuose meditations: and at all tymes, to exerceyse some godly traauayles, shall helpe greatly vnto the excheynyng of whozdom.

And here are all begrees to be monyshed, whether they be married or vnmarrped, to loue chastitie

Against adultery.

chastitie and cleannesse of life. For the married
are bounde by the lawe of god, to purchase loue
one an other, that neyther of them see anye
straunge loue. The manne muste only cleane to
his wyfe, and the wyfe agayne only to her
husband: they must so betygite one in an others
cumpanie, that none of the couet any other. And
as they are bounde, thus to liue together in all
godlines & honestie, so lykewise it is their duety
vertuouselye to bringe up their children: and to
prouyde, that they fall not into contumace,
nor into anye vncleannesse, but that they come
pure and honest vnto holy wedlocke, when tyme
requirerth. So likewise ought all masters, and
rulers to prouyde, that no whoredome, nor any
paynte of vncleannesse, be vsed amongst theyr
seruantes. And agayne they that are single, &
fele in them selves, that they cannot liue without
the company of a woman, let them get wyues of
their owne, and so liue godly together. For it is
better to marry then to burne. And so auynge for-
nicacion, saith the Apostle, let every man haue
his owne wyfe, and every woman her owne hus-
band. Finally, all suche as fele in them selves, a
sufficiencie and abilitie through the operacion of
Gods spirit, to lead a soole and continent life, let
them praise God for his gift, and take al meanes
possible, to maintayn the same, as by reacyng of
holy scriptures, by godly meditacions, by conti-
nual praiers, and such other vertuous exercises.
If we al on this wyse wil endeuor our selves, to
eschewe fornicacion, adultery, and al vncleannesse,

1. Cor. vii.

Of contencion.

and lead our lyues in all godlinesse, & honestie, seruing god with a pure and cleane heart, and gloryfying him in our bodyes, by leadyng an innocent life, we may be sure, to be in the noumber of those, of whō our sauour Christ speaketh in the gospel, on this maner: Blessed are y pure in hart for they shal se god: to whō alone be al glory, honour, rule, & power, worlde without end. Amē.

An homily against contencion and brawlyng.

This day (good christen people) shal be declared vnto you y vnprofitablenesse, and painful vn honesty of contencion, strife, and debate, to the extent, that when you shal se (as it were in a table painted before your eyes) the euil fauourednesse, & deformitie of this moost detestable vice, your stomaches may be moued, to ryse against it, & to detest and abhorre that sine, which is so much to be hated, & so pernicious and hurtful to al men. But amonge all kyndes of contencion, none is more hurtfull, then is contencion in matters of religion. Ezechiel (saith saint Paul) folp the and vnlearned questions, knowing that they brede strife. It becometh not the seruant of GOD, to fight or strue, but to be meke toward al men. This contencion and strife was in saint Pauls time, among the Corinthians, and is at this

Of contention.

this time among vs Englishe men. For to many there be, which vpon the alebenches or other places, desire to propound certain questions, not so much pertaining to edification, as to being glory and ostentation: and so vnsoberly to reason and dispute, that when neyther party will geue place to other, they fall to chiding and contention, and sometime from hore wordes, to further inconuenience. Sainte Paule could not abide to heare among the Corinthians, these wordes of discord or disencion: I holde of Paul, I of Cephas, and I of Appollo. What would he then say, if he herd these wordes of contention (which be so common most in euery mannes mouth) he is a pharisee, he is a gospeller, he is of þ new lawe, he is of the old sayth, he is a newe broched brother, he is a good catholike father, he is a papist, he is an heretike. Oh howe the church is deuoured. Oh howe the cities be cutte and mangled. Oh howe the robe of Christ þ was without seam, is all to rent & torne. Oh body mystical of Christ, where is that holy and happye unitie, out of the which whoso euer is, he is not in Christ. If one member be pulled from an other, where is the body. If þ body be diuiden from the head, where is the life of the body. We cannot be ioyned to Christ our head, except we be glued with cords of charitie, one to another. For he that is not in this unitie, is not of þ church of Christ, which is a congregaciõ, or unitie together, and not a diuision. As our Paul 1. Cor. iii. sayth, that as long as emulation, contention, and factions be among vs: we be carnal, and walke

p. iiii. according

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Of contencion.

Jacob. iii.

1. Cor. i.

Eph. iii.

according to the fleshly man. And saint James sayth: If you haue bytter emulation, and contencion in your hart, glory not for it: for wher as contencion is, there is inconstancy, & all euill deedes. And why do we not heare S. Paul which praiseth vs, where as he might commaund vs, saying: I beseeche you, in the name of our Lorde Iesus Christ, that you wyll speake all one thyng: and that there be no disencion amonge you, but that you wyll be one whole bodie, of one mynde, and of one opinion in the truthe. If his desyre be reasonable & honest, why do we not graunt it: if his request be for our profit, why do we refuse it? And if we list not to heare his petition or prayer, yet let vs heare his exhortacion, where he sayeth: I exhort you that you walke, as it becommeth the vocacion, in the whiche you be called, with all submyssion and meeknesse, with lenitie and softnesse of mynde, beating one an other by Charitye, studying to keepe the vnitie of the spirite, by the bonde of pence. For there is one bodie, one spirite, one saythe, one baptisme.

There is (he sayeth) but one bodie, of the whiche he can be no liuely member, that is at variance with thother members. There is one spirit, which loyneth & knitteyth al thynges in one. And howe can this one spirit raigne in vs, whē we among our selues be deuided? There is but one faith, and howe can we then say, he is of the olde faith, & he is of the newe faith? There is but one baptisme, and then shal not al they which be baptised, be one? Contencion causeth diuision, wherfore it

Of contention.

fore it ought not to be among christians who haue
faith & baptisme, togeth in a bundle. But yf we
contemne saint Pauls request and exhortacion phil. ii.
yet at the lest, let vs regard his obseruacion, in the
whiche he doth very earnestly charge vs, and (as
I may so speake) coniure vs in this sounne and
maner. If there be any consolacion in Christe, yf
ther be any comfort of lone, if you haue any com-
munion of the spirit, yf you haue any bowelles of
pytie & compassion, fulfyl my loye, beyng all like
affected, hauing one charitte, beyng of one mind,
of one opynion, that nothyng be done by conten-
cion, or vaine glozy. Who is he that hath any bo-
welles of pytie, that wyl not be moued with these
wordes so pithye whose hearte is so sond but yf
the sworde of these wordes (which be more sharpe
then any two handed sworde) may not cutte and
bryake asondze. Wherefore, let vs endeuor our self
to fulfyl saint Pauls loye, here in this place,
whiche shall be at length to our great loye in any
ther place. Let vs so reade the scripture, that by
reading therof, we may be made the better liuers
rather then the more contentious disputers. If
any thyng is necessary to be taught, reasoned, or
disputed, let vs do it with al meekenes, softnes, &
lenitie. If any thyng shall chaunce to be spoken
vneonly, let one beare anothers scape. If that
is faulty, let him rather amend, than defend that
whiche he hath spoken amisse, lest he falle by con-
tencion, from a foolish error, into an obstinate
heresie: for it is better to geue place meekly, then
to wyne the victory with the brenthe of charite:

Whate we
should reade
the scripture.

Of contencion.

James, iiii.

whiche chaunſeth, where every man will defende his opinion obſtinately. If we be chriſten menne, why do we not ſolow Chriſt, which ſayeth: learne of me, for I am meeke and lowely in heart. A diſciple muſt learne the leſſon of his ſcholemaſter, & a ſervant muſt obey the commaundement of his maſter. He that is wyſe and learned (ſaith ſainct James) let him ſhewe his goodnes by his good conuerſation, and ſobernes of his wiſdome. For where there is enuy and contencion, that wiſdom cometh not from God, but is worldly wiſdom, mans wiſdome, and deuiliſh wiſdome: for the wyſedome that cometh from aboue, from the ſpirit of god, is chaſt and pure, corrupted with no euill affections, it is quiet, meeke and paceable, abhorryng all deſyre of contencion, it is tractable, obedient, not grudgyng to learne, and to geue place to them that teache better for theyr reſormacion. For there ſhall neuer be an ende of ſtriuing and contencion, if we contende, who in contencion ſhall be maſter, and haue the ouerhand: if we ſhall heape errour vpon errour, if we continue to defend that obſtinately, which was ſpoken vnaduiſedly. For truth it is, that ſtiffnes in main- taining an opinion, bredeth contencion, brawling and chydynge, which is a vice amonge all other, moſt pernicious and peſtilent to common peace & quietnes. And as it ſtandeth betwixt two perſons and partes (for no man comenly doth chide with him ſelf) ſo it comprehendeth two moſt deteſtable vices: the one is pickyng of quarelles, with ſharp and cōtencious wordes, the other ſtandeth in fro- ward

Of contention.

warde answerung, and multiplying euill wordes
again. The fyrst is so abhominable, that saynt
Paul sayeth, if any that is called a brother, be a
worshipper of idols, a brawler, or piker of quarrels
a theefe or an extortioner, with him that is such a
man, see that ye eate not. Now here conside that
saynt Paul numbryth a scolder, a brawler, or a pi-
ker of quarrels, amonge theues and ydolaters:
and many tymes commeth lesse hurte of a theefe,
then of a raylinge tongue: for the one taketh a-
waye a mannes good name, the other taketh but
his riches, which is of muche lesse value and esti-
macion, then is his good name. And a theefe hur-
teth but him, from whom he stealeth, but he that
hath an euill tonge, troubleth al the towne where
he dwelleth, and sometyne the whole countrey.
And a railing tongue is a pestilence so full of con-
tagion, that saynt Paul willet chrysten men to
forbeare the copany of suche, and neyther to eate
nor drinke with them. And where as he wyll not
that a chrysten woman shoulde forsake her husbnd
althoughe he be an infidel, nor that a chrysten ser-
uant shoulde departe from his maister, whiche is
an infydel and heathen, and so suffereth a chrysten
man to kepe compagne with an infidell, yet he
forbiddeh vs to eate or drinke with a scolder, or
a quarrel piker. And also in the. vi. Chapter to
the Corinthians, he saith thus. Be not deceyued,
for neyther fornicators, neyther worshippers of
ydols, neyther theues nor dronkardes, neyther
curst speakers, shall dwell in the kyngdome of
heauen. It must nedes be a great fault, that doth

1. Corin. v.

Against quod
cel phryngs.

Of contention.

Against fro-
warde answe-
ring.

Math. v.

Roma. xii.

An objection.

more and cause the father to disherit his natural
sonne. And how can it otherwise be, but that this
curled speakyng, must nedes be a most damnable
sinne, the which doth cause god our most merciful
and louinge father, to depzile vs of his most bles-
sed kingdome of heauen. Against the other sinne
that standeth in requyting taunt for taunt, spea-
keth Christ him selfe: I say vnto you (sayth our
sauour Christe) resist not euil, but loue your ene-
mies, and say well by them, that say euyl by you:
do well to them, that do euill to you: and pray for
them, that do hurt and pursue you, that you may
be the children of your father, which is in heaue:
who suffereth his sunne to rise, both vpon good &
euill, & sendeth his rayne both to the iust and vni-
iust. To this doctrine of Christ, agreeth very wel
the teachyng of saint Paule, that electe vessel of
God, who ceaseth not to exhorde and call vpon
vs, saying: Bless them y curse you, blesse (I say)
and curse not: recompence to no man euil for euil,
yf it be possible (as muche as lyeth in you) lye
peaceably with all men. Dearely beloued auenge
not your selves, but rather geue place vnto wrath
for it is written: vengeance is myne, I will re-
uenge sayeth the Lorde. Therefore, if thine enemy
hunger, feede him, if he thirst, geue hym drinke,
he not overcome with euill, but overcome euill
with goodnes. All these be the wordes of saint
Paule. But they that be so full of stomacke, and
set so muche by them selues, that they may not a-
bide so muche as one euill worde to be spoken of
them, peraduenture will say: If I be euil curled,
shall

Of contention.

shall I stande styl like a goose, or a foole with my
finger in my mouth: shal I be suche an idiot and
disorde to suffre every man to speake vpon me;
what they list, to rayle what they list, to spee out
all theyr ventime againste me, at theyr pleasures?
Is it not conuenient that he that speaketh euill,
shoulde be answered acrozdyngly? If I shall
vse his lenitie and softnes, I shall bothe encrease
myne enemies frowardnes, and prouoke other to
do like. Suche reasons make they, that can suffer
nothyng, for the defence of their impacience. And
yet if by froward answering to a froward person,
there were hope to remedye his frowardnes, he
should lesse offend that should so answer, doyng
the same not of ire, or malice, but onely of that en-
tent, that he that is so froward or malicious, may
be reformed. But he that can not amend an other
mans fault, or can not amed it without his owne
fault, better it were that one should peryshe, than
two: than if he can not quiete him with gentle
wordes, at least let him not folowe him, in wic-
ked and vcharitable wordes. If he can pacifye
him with sufferynge, let him suffer: and if not, it
is better to suffer euill, than to do euill: to say wel,
than to say euill: for to speake well againste euill,
commeth of the spirite of God, but to render euill
for euill, commeth of the contrary spirite. And he
that can not temper ne rule his owne ire, is but
weake and feble, and rather more like a woman or
a child, than a strong man. For the true strength of
manlynes, is to overcome wythe, and to despyse
injury, & other mens folishnes. And besides this,

An answer.

Of contention:

he that shall despise the wronge, done vnto hym by his enemy, euery man shall perceiue, that it was spoken or done without cause: where as contrary, he that doth fume and chafe at it, shall helpe the cause of his aduersary, geuing suspicion that the thinge is true. And so in goynge aboute to reuenge euill, we shew our selves to be euill: a while we wil punish or reuenge an other mans foly, we double and augment our owne foly. But manye pretences find they that be wilful, to colour their impacience. Myne enemy (saye they) is not worthy to haue gentle wordes or dedes, beinge so full of malice, or frowardnes. The lesse he is worthy, the more art thou alowed of god, & more art thou commended of Christ: for whose sake thou shouldest render good for euill, because he hath so commaunded the, & also deserued that thou shouldest so do. Thy neybour hath peraduenture with a word offended the, call thou to thy remembraunce with how many wordes & dedes, how greuously thou hast offended thy lord god: what was man whan Christ died for him: was he not his enemy & vnworthy to haue his fauor & mercy: Euen so with what gentlines & pacience doth he forbere & tollerate the, although he is daily offended by thee: forgeue therfore a light trespase, to thy neybour, that Christe may forgeue the, many thousandes of trespasses: which art euery day an offender. For if thou forgeue thy brother beinge to thee a trespasser, then hast thou a sure signe and token that god wil forgeue the, to whō all men be debtors or trespassers. How wouldest thou haue god
mercifull

Of contention.

merciful to the, if thou wilt be cruel vnto thy brother: canst thou not finde in thine hart to do that toward an other, that is thy fellowe, whiche God hath done to the, & art but his seruāt: Dought not one sinner to forgive an other, seeing that Christe which was no sinner, did pray to his father for them, that without mercy & despitefully put him to death: who, whā he was crucified did not vse reviling wordes again, & whan he suffered wrongfully, he did not threaten, but gave al vengeance to the iudgement of his father, whiche iudgeth rightfully. And what crakest thou of thy head: if thou labour not to be in the body, thou canst be no member of Christ, if thou folowe not the steps of Christ, who (as the prophet saith) was led to death like a lambe, not opening his mouth to reviling, but opening his mouth to praying for them that crucified him, saying: Father forgive them, for they can not tel what they do. The which example anone after Christ, S. Peter did folowe: and after him S. Paul. we be vt spoken of (saith he) & we speke wel, we suffer persecuciō & take it patiently: men curse vs, and we gently entreate. Thus S. Paul taught that he did, & he did that he taught: Blesse you (saith he) the that persecute you, blesse you & curse not. Is it a great thing to speke wel to thy aduersary, to whō Christ hath commaūded the to do wel: David whan Semai did call him al to naught, did not chide againe, but said patiently: Suffer him to speake euil, if perchance the lord will haue mercy on me. Histories be full of examples of Hethen men, that toke very mechely bothe opprobrious wordes, & iniurious dedes. And shall those

Luke. xxiii.

Actes. vii.
Copia. iii.

Of contencion.

those Hethen men excel in paciēce, vs that professe Christ, the teacher & example of al paciēce. Lysander whan one did rage against him, in reuiling of him, he was nothinge moued, but said: go to, go to, speake against me as much, and as oft as thou wilt, and leaue out nothinge, if perchance by this meanes thou maiest discharge þ of those naughty thinges, with the which it seemeth, that thou art full laden. Many men speake euill of all men, because they can speake well of no man. After this sort, this wise man auoided from him, the inturrious wordes spokē bnto him: imputing & laiyng them to the naturall sickenes of his aduersarye.

Pericles, whan a certain scolder, or a railynge felowe did reuile hym, he answered not a word againe, but wente into a galery, and after toward night, when he went home, this scolder folowed him ragling still more and more, because he sawe the other to set nothinge by him. And after that he came to his gate (being darke night) Pericles commaunded one of his seruantes to lyghte a torch, and to brynge the scolder home to his owne house. He dyd not onely with quietnes suffer this braboler patiently, but also recompensed an euill turne with a good turne, & that to his enemy. Is it not a shame for vs that professe Christe, to be worse than Hethen people, in a thyng chiefly pertaynyng to Christes religion? Shall philosophy perswade them more, than Goddes worde shall perswade vs? Shall naturall reason preuaile more with them, than religion shall do with vs? Shall mannes wisdom leade them to that thing,

Of contencion.

thinge, wherunto the heauenlye doctrine can not
leade vs: What blyndnesse wilfulnes, or rather
madnes is this: Pericles beyng prouoked to an-
ger with many contumelious wordes, answered
not a woord. But we stirred with one litle word,
what tragedies do we moue: How do we fume,
rage, stampe, and stare like madde men. Manye
men of euerye trifles, wyll make a great matter, &
of the sparke of a litle worde, wyll kindle a great
fyre, takyng all thinges in the worst parte. But
howe muche better is it, and more like to the ex-
ample and doctryne of Chryste, to make rather of
a great fault in oure neybour, a smal faulte, rea-
sonyng with our selves after this sort. He spake
these wordes, but it was in a sodaine heat, or the
drinke spake them and not he, or he spake them at
the motion of some other, or he spake them beyng
ignozaunt of the truth, he spake them not against
me, but against him whom he thought me to be.
But as touchyng euill speakyng, he that is ready
to speake euill against other men, sythe let him ex-
amynne hym self, whether he be faultles, and cleare
of the fault, whiche he fyndeth in an other. For it
is a shame when he that blameth an other for any
faulte, is gyltie him selfe, eyther in the same faulte,
eyther in a greater. It is a shame for hym, that is
blynd, to call an other man blynd, and it is more
shame for hym that is whole blynde, to call hym
blinckerd that is put poze blinde. For this is to se
a straw in an other mans eye, whan a man hath
a blocke in his owne eye. Than let him consider
that

Reasons to
moue me fro
quarrel pickyng

Of contention:

that he that vseth to speake euill, shall commonly be euill spokē of again. And he that speaketh what he will for his pleasure, shalbe compelled to heare that he would not, to his displeasure. Whereouer let him remember that saying, that we shall geue an accompt for enery ydle word. How much more then shall we make a rekening for our sharpe bitter bzauling, & chiding wordes, whiche prouoke our brother to be angry, & so to the breache of his charity. And as touching pl answering, although we be neuer so much prouoked by other mēs euill speaking, yet we shall not folowe their frowardnes by euill answering, if we consider that anger is a kind of madnesse: and that he which is angry, is (as it were for the tyme) in a frenesye. Wherefore let him beware least in his fury, he speake any thyng whereof afterward he maye haue iuste cause to be sozy. And he that wyl defend that anger is no fury, but that he hath reason, euen whā he is moost angry, than let him reason thus with him selfe when he is angrey. Nowe I am so moued and chased that within a litle while after, I shall be other wayes mynded. Wherefore than shoulde I now speake any thinge in my anger, which hereafter when I woulde sainest, can not be changed: Wherefore shal I do any thing now, being as it were, out of my witte, for the whiche when I shall come to my selfe agayne, I shall be very sadde: why doth not reason, why doth not Godlines, ye why doth not Christ obtayne that thing now of me, which hereafter, tyme shall obtayne

Reasons to
moue me fro
froward an-
sweringe.

Of contention.

rayne of me. If a man be called an adulterer, bfe-
rer, drunkard, or by any other vtumelious name,
let him consider earnestly, whether he be so called
truly or falsely: yf truly, let him amend his faulte,
that his aduersarye maye not after woorthye
charge him with such offences: yf these thinges
be layed against him falslye, yet let him consider
whether he hath geuen any occasion to be suspec-
ted of suche thinges, and so he may both cutte of
that suspicio whereof this slander dyd arise, and
in other thinges shal liue more warily. And thus
blsing our selves, we may take no hurte, but ra-
ther much good by the rebukes & slander of our
enemy. For the reproche of an enemy may be to
many me a quicker spur to the amendmēt of theyr
life, than the gentle monicio of a frend. Whilippus
the king of Macedones, when he was yll spoken
of by the chief rulers of the citie of Athens, he did
thanke them hartelye, because by them he was
made better, both in his wordes and dedes: for I
Sudy (said he) both by my saynges & doinges to
proue them liars. This is the best way to refell a
mans aduersary, so to liue y al which shal knowe
his honesty, may beare witness that he is slandered
vnworthily. If the faulte whereof he is slander-
red be suche, that for the defence of his honesty, he
must nedes make answer, yet let him answer
quietlye and softlye, on this fashion, that those
faultes be laid against him falslye, for it is truthe
that the wyseman sayth. A softe answer alluay-
geth anger, and a hard and sharpe answer doth
stirre

Of contencion.

An objection

stirre bp rage & fury. The sharpe answer of Dauid did prouoke Dauid to cruel vengeance, but the gentle wordes of Abigail, quenched the fyre againe, that was al in a flame. And a speciall remedy against maliciouse tungen, is to arme our selves with paciēce, mekenes, & silence, least with multipliying wordes with the enemy, we be made as yll as he. But they that can not beare one yll word, peraduenture for theyr owne excusacion, wyll alledge that which is writtē, he that despiseth his good name is cruell. Also we reade. Answer a foole accordyng to his folishnes. And our lord Iesus did hold his peace at certayne euill sayynges, but to some he answered diligently. He heard men call him a Samaritane, a Carpenters sonne, a wine drinker, and he held his peace. But whan he heard them say thou hast a deuell within the, he answered to that earnestly. Truthe it is in dede that there is a time, whan it is conueniēt to answer a foole accordyng to his folishnes, least he should seme in his owne cōceit to be wise. And sometime it is not profitable to answer a foole accordyng to his folishnes, lest the wise man be made like to the foole. Whan our infamy is toynd with the peyll of many, than it is necessary in answerynge, to be quicke and ready.

Answer.

For we reade that many holy men of good zeales, haue sharply and fiercely, both spoken and answered ticauntes and euill men, which sharp wordes proceded not of anger, rancour, or malice, or appetite of vengeance, but of a feruent desyre

Of contention.

sye to bynge them to the true knowledg of god,
 and from vngodly liuyng, by an earnest & sharpe
 obfurgacion and chiding. In this zeale S. Iohn Math. iii
 baptist called the Phariseis adders broode, and Gala. iii.
 Sainct Paule called the Galathians foolcs, and Eti. i.
 the men of Crete he called yare, oull beltes, and
 floggissh helpes: and the false Apostles he called
 dogges, and crafty workemen. And this zeale is Pha. iii
 godly, and to be allowed, as it is playnely proued
 by the example of Christ, who although he were
 the fountayne and spring of all meeknes, gentil-
 nes and softnes, yet he called the obtinate scribes Math. xxiii.
 and phariseis blinde guides, lookes, paynted gra-
 ues, hypocrites, serpentes, adders brood, a corrupt
 and wicked generation. Also he rebuketh Peter
 egerly, sayinge: Go behinde me Satan. Wherof
 Sainct Paule reprooueth Clymas, sayinge: O thou
 full of all craft, and gyle; enemye to all iustice,
 thou ceasest not to destroye the right wayes of
 God. And now lo, the hand of the lord is vpon the,
 & thou shalt be blind, and not see for a tyme. And
 Sainct Peter reprehendeth Ananias, sayinge: Actes. xiii.
 Ananias, howe is it that thine heart hath
 filled thy heart, that thou shouldst lye vnto the
 holy god. This zeale hath bene in the church
 good men, that is hath vpon the church
 speake bitter & eger wordes, because of the things
 which might seme to haue to be true, and to be
 they be verye true, that is to saye, & godly, because they
 were not done of the, but of the multitude of
 but of a feuer minde to the glory of god, and the

Of contencion.

John. ii.

Exod. xxxii.

Name. xxb.

But these ex-
amples are
not to be fol-
lowed of ene-
my body, but
as menne be
called to of-
fice and set in
authoritie,

correction of synne executed by men, called to that
office. For in this zeale our lord Jesus Christ did
dine with a whippe, the byars and sellers out of
the temple. In this zeale Moyses brake the two
tables whiche he had receined at gods hand, whē
he sawe the Israelites daunsinge about a calfe, &
caused to be kylled. xxiij. of his owne people.
In this zeale Phynes the sonne of Eleaser, did
thrust through with his sword, saby & Cosby,
whom he founde together ioynd in the act of le-
chery. Wherfore now to returne agayne to con-
tencious wordes, and specially in matters of reli-
gion, and Gods worde (whiche woulde be bled
with al modestie, sobernes, & charitie) the wordes
of saint James ought to be wel marked & bozne
in memozy, where he sayeth that of contencion ris-
seth all euill. And the wyse kyng Salomō sayeth,
honor is due to a man that kepeth him selfe from
contencion, and all that mingle them selues ther-
with, be fooles. And becaule this vice is so much
harmful to the societie of a common weale, in all
well ordred cyties, these common braulers & scold-
ders be punished with a notable kynde of payne,
as to be set on the coryng stole, pillory, or such like.
And they be unworthy to liue in a common weale,
the which do as muche as lyeth in them, in brau-
ling and scoldynge, to disturbe the quietnes and
peace of the same. And wherof cometh this con-
tencion, strife, and variaunce, but of pryde & bayn
glory. Let vs therefore humble our selues vnder
the mighty hand of God, which hath promised to
rest

Of contention.

rest vpon them that be humble and lowe in spirit.
If we be good and quiet christen men, let it ap-
peare in our spech and tonges. If we haue forsa-
ken the deuil, let vs be no more deuillish tonges.
He that hath bene a railing scolder, now let hym
be a sober counsellour, he that hath bene a mali-
cious sclanderour, now let him be a louing com-
forter. He that hath bene a bayne rayler, now let
him be a godly teacher. He that hath abused his
tongue in cursyng, now let him vse it in blessing.
He that hath abused his tonge in euill speakynge,
now let him vse it in speaking wel. All bitterness,
anger, rayling, and blasphemy, let it be anoyded
from you. If you may, & it be possible, in no wyse
be angry. But if you may not be cleane vnder of this
passion, then yet so temper and bypde it, that it
styrre you not to contention and brayling. If you
be prouoked with euill speakynge, stur your self
with patience, lenitie, and silence, eyther speaking
nothing, or els beynge very softe, meke, & gentle
in answering. Overcome your aduersaries with
benefites and gentleness. And aboue all thynges
keepe peace and vniuite, be no peace breakers, but
peacemakers. And then there is no doubt but that
God, the author of comfort and peace, wyll graunt
vs peace of conscience, and suche concord and
agreement, that with one mouth & mynd,
we may glorifye God, the father of
our lord Iesus Christ, to whom
be al glory nowe and euer.

Amen.

Hereafter shall folowe booke of
praying, & almes deedes, of the Nativity,
Passion, Resurrection, & Ascension of our Saviour
Christ, of the due receyving of his blessed body
and blood, under the forme of bread and wyne,
against felonie, against plotte, and brenches,
against covetousnes, against envie, fre and
injustice, with many other matters, aswell
scitfull as necessary, to the edifying of
christen people, and encrease of
godly living.

Imprinted

at London, in Fleet strete,

at the signe of the

Sunne, over agaynst

the Court

by Thomas Cotes

Printer

Cum privilegio ad imprimendum

solum.

in the year of our Lord 1581

the first of June

1581

